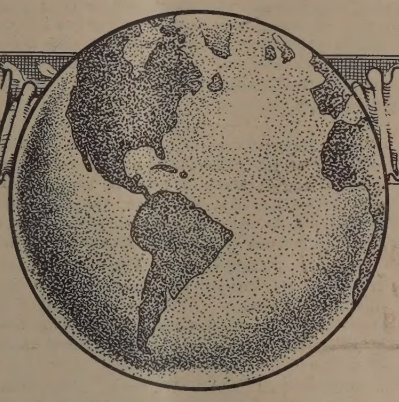
# The Universalist Leader

Boston and Chicago



November 14, 1925


## The Test of Religious Education

IT is the special and primary concern of religious education to help children find, know, love and worship the Heavenly Father. This is our first educational aim. Next is: To love one's neighbor. This means that we want to induce the children to care for, treat fairly and serve generously the world-wide human family. To help children to know, understand and serve the whole brotherhood, near and far. This is our second educational aim. In short, the clarifying principle that sheds light on the whole endeavor known as religious education is our Master's "Summary of the Law." If you want an educational scheme—a foundation for your educational theory—there it is. Every plan that we undertake, every emphasis that we adopt, must prove itself a worthy contributor to one or the other of these two results in the lives of our children. That is the test.

*Rev. John W. Suter, Jr.,*
*Secretary of the Department of Religious Education, Episcopal Church.*

# The Universalist Leader

**Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).**

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

# Editorial

## SPEED AROUND HEADQUARTERS

THE *Universalist Leader* has been complimented highly for the speed and accuracy shown in reporting the Conventions at Syracuse. Through the high grade work of a trained staff, at the Convention and at the office, the "achievement," as it has been called, was made possible. We thank our friends for their congratulations. It is not undue modesty which compels us to say that, while we recognize the fact that we did put the substance of these important gatherings before our people more promptly than we have done it before, and when there was a real news value to the story, we did not do a 100 per cent job by any means. For example, three sheets of paper telling the story of the opening session disappeared, and did not show up until the Convention story had been told. At that stage this part had to be broken up into "jottings" for a subsequent issue and much of it "scrapped."

Again, men or women came on when the reporter was "fagged," or they were "too good to be reported" and the reporter gave up in despair. Still others were "crowded out" in the make-up—a closed book to the uninitiated, as it was to us until recently—and having lost their place had to go way back to the foot of the procession.

But everybody has been generous. We gratefully record the fact that we have not received one complaint.

The Ministers, Woman's Missionary Association and the Laymen held their meetings, of course, at a time when they could not have priority without crowding the General Convention itself out.

To us a greater achievement than our own is that of the General Secretary. The Convention closed on Sunday night. Before the next Saturday he had placed in the mails a forty-page bulletin giving the minutes of the General Convention, the complete text of the reports of the Committee on Recommendations and that of the Committee on Resolutions, and the report of the Board of Trustees, for which there was such a demand at Syracuse.

These were sent to every Universalist minister and to every delegate to the Convention.

We congratulate the Secretary on this achievement. To our friends it must be obvious that we just naturally had to show high speed with our *Leader* story to avoid being scooped by the Secretary's office.

## THE KLAN AND THE ELECTIONS

IN Detroit, the Klan was defeated in the election for Mayor by a vote of 30,394 in a total vote of 250,540. At the same time they lost control of the Council. Mayor John Smith, a Catholic, who was re-elected in spite of the bitter opposition of the Klan, telegraphed the press: "This is a victory for tolerance led by Protestants." Outstanding features of this election were that Henry Ford, in spite of past campaigns of the *Dearborn Independent*, came out squarely against the Klan, and that Smith made his fight without an organization and with limited funds. No one was permitted to contribute over $1,000 to his campaign. Prominent Jews and Catholics gave out interviews afterward rejoicing that Protestant votes decided the election. A prominent member of the order of Free and Accepted Masons said: "We Protestants cleaned up our own mess. Thus cleaned it will stay cleaned. Cleaned by pressure of negro, Catholic or Jewish votes alone, it would not have stayed clean. Out of the result will come a greater feeling of tolerance than we have known before. We have that to thank the Klan for."

In Buffalo, N. Y., where the religious issue was not injected into the campaign until seventy-two hours before the election, Masons and Catholics united to create a landslide for Frank X. Schwab for Mayor—the Masons taking the stand that religion should not be allowed to enter into the matter. Mayor Schwab, who is a Republican in national politics, received a hearty telegram of thanks from Governor Al Smith, Democrat, upon his successful fight in defeating the Klan. Moore and Lowe, Catholics, and candidates for the Council, on whom the fight was made directly, were both elected.

In Binghamton, N. Y., the Klan candidate for Mayor was defeated.

In Virginia, John Purcell, a Catholic, and candidate for State Treasurer, against whom the Klan made a special drive, pulled through by 25,000 majority. The head of the ticket for Governor carried the state by 70,000.

In Louisville, Republicans fought the Klan and won. On the Sunday before election the Democratic candidate for Mayor was dropped as smeared too much with the K. K. K., and a former judge with the asset of an Irish name was substituted, but even so the Republican won.

Over the line in Indiana, Republicans allied with the Klan won an election which is likely to cost them dear before they get through with it. They have a Klan Governor who has just appointed a Klan United States Senator, and working all together they elected a Klan Mayor and school board in Indianapolis.

Thus we see that in the South, where the Klan first intrenched itself, there is clear evidence that its power is passing. Last year Texas, and this year Kentucky and Virginia, indicate that the wave is receding. The good work will go on.

* *

## SPEIGHT AND KING'S CHAPEL

FOR another season, King's Chapel, Boston, has begun a significant and important series of half-hour mid-day services. They are held every day except Saturday, at 12.15. On Monday, a distinguished organist gives a recital. Tuesday to Friday ministers of various churches preach fifteen-minute sermons and Mr. Speight leads in an uplifting little service. The services are sent broadcast by radio.

Dr. J. Edgar Park of Newton took the first week in November. He was followed the past week by Dr. Ralph W. Sockman of the Madison Avenue Methodist Church, New York City. Dr. Minot O. Simons, Unitarian, of New York, comes next week, and Bishop Wm. F. Anderson, Methodist Episcopal, of Boston takes the week beginning Nov. 24.

The services give men and women in the heart of the business district an opportunity to catch their breath and to renew their strength.

They keep open the doors of one of the most historic edifices in Boston. They advertise the fact that this church at least believes that religion is for all days. And in the ministrations of men of many different names and creeds, they present continually evidence of a fundamental Christian unity too long obscured, a nobler Christian fellowship toward which we are moving, and to which these services are leading, and the better Christian co-operation for which the whole creation is waiting.

Speight, the minister, who is doing this great thing, is a real leader.

* *

## THE NEW SITE IN WASHINGTON

FOR a long time, it was not possible to speak of an important change which has been made in plans for the National Memorial Church in Washington. The beautiful and commanding site at New Hampshire Avenue and T Street has been sold and a new site at 16th and S Streets has been purchased. The new site is less than two blocks from the one first chosen, but is on a more important street. Sixteenth Street, at one time named the "Avenue of the Presidents," runs directly north from the White House, which is on a line with F or G Street. The distance from the White House can be realized by saying the alphabet from G to S. On this street there stand important churches, beautiful homes, and a number of the embassies of foreign countries. It runs for miles into the country. Some day at the northern end, where the District meets Maryland, there will be the new northern approach to the city and perhaps a magnificent memorial to Theodore Roosevelt.

Up and down 16th Street there is a mighty sweep of traffic, which will increase as the years go on.

Prophecy as to the future of cities and city streets is notoriously untrustworthy, but 16th Street is reasonably certain to be a great and growing street as long as Washington shall stand.

The new site does not contain as many square feet of land as the New Hampshire Avenue site, but we do not need as many.

Diagonally across the street from where the church will stand is the Scottish Rite Temple, a reproduction of the mausoleum of Mausolus at Halicarnassus—one of the seven wonders of the world.

We can not have new plans for the church or parish house until final decision is taken on questions about changing the location of an alley, selling off land on S Street and buying more on 16th Street which at first the Board refused to buy at the figure. These things are being worked out. But we can say that we have land enough, we can not be held up or thwarted, and the site is one of the best in Washington.

And there will be a substantial profit on the New Hampshire Avenue site.

* *

## ATTACKS ON OUR TURKISH WORK

WE can not understand Turkey, in which as Universalists we are so much interested just now through our Golden Rule World Service Fund, or any other country on the globe, without remembering always that a battle is on between modern knowledge and old manners, customs and superstitions.

If we read that an Indian leader, or a Canton, China, governor, or a Turkish newspaper, says this or that, we must ask ourselves first of all, what group or class or opinion does this utterance represent.

Intelligent people do this concerning utterances made in their own country. "Just what authority," we say to ourselves, "does the author of this dispatch have to speak? Just what are the sources of his knowledge?" It is doubly necessary to do this with dispatches from other countries.

All this is apropos of a long extract from *Joumhouriet*, "a semi-official organ of the Turkish Government," as the *Literary Digest* calls it, republished in the Nov. 7 issue of that useful weekly. A single paragraph gives a good idea of the article:

> Since religion and politics have been separated in Turkey, these fanatical Protestants, working like people trying to save valuables from fire, have become inimical to our existence. The Turkish Republic does not deny freedom in religious convictions, but, for all that, it does not intend to make room for religious propaganda. But we know that the Y. M. C. A., under whatever veil it may appear, is a sort of dervishism which first makes friends and then wins followers. Every American school is a shrine where Christ's songs are sung. The ability of the members of the organization is so great that the young minds fall a prey to them as the fly is caught in the web.

This attack was inspired by a complete misunderstanding of the purpose of the Turkish American Clubs

which the Golden Rule Service Fund, so nobly backed up by Mr. Arthur Nash and the Y. M. C. A. together, are creating.

Mr. Asa Jennings, through whose devotion and energy the project was begun, gave out an interview in the *Millet* (Constantinople), also quoted by the *Literary Digest*, in which he disclaimed any connection between his activities and the activities of the Y. M. C. A. He says that the group he represents "is working for the happiness and prosperity of the Turkish Republic," and that by means of lectures in America it is trying to create a favorable opinion of Turkey. "As a result of our efforts," says Mr. Jennings, "wealthy Americans have agreed to co-operate with the Turks in such manner as the Turks desire. Our club is pursuing commercial, economic and political objects, for we desire to see Turkish youths become able to manage their own affairs. Whenever my application to Mr. Ford comes to a favorable conclusion twenty-five students will be sent to America."

This last refers to an ambitious project to give twenty-five Turkish boys an education over here.

As a background, against which the meaning of these movements may be seen more clearly, we suggest careful study of recent acts and speeches of Mustapha Kemal Pasha, President of the Turkish Republic. The *Living Age* for Oct. 31 gives an account of his recent tour through the district between Angora and the Black Sea, and reprints his address at Kastamuni, Aug. 25, 1925. These show clearly how far he is willing to go to induce the Turks to leave old ways which hold them back and adopt Western civilization. Scientific agriculture and modern sanitation are fundamentals with him.

"Turkey," said he, "can never be a country of dervishes and sheiks and their disciples. The only true congregation is that of the great international confraternity of civilization."

The President is bound to be fought bitterly. These Turkish-American Clubs of ours will be fought likewise because they are in step with the progressive march of the Government. Not once in a thousand years could a liberal leader go as far as Mustapha Kemal Pasha in a country like Turkey without being overthrown. But he is the military chieftain who saved and remade Turkey. When a man universally acclaimed as the savior of his country from foreign foes, starts out as a reformer, he can travel a long way.

We are proud and happy to think that we can have even a little part in building the new Turkey.

* *

## THE GOLDEN RULE FUND HELPS AGAIN

JUST what do we mean by having a chaplain at the Mayo Clinic in Rochester, Minn.? This huge institution, which calls people from all parts of the world who hope to find health and healing, has a social service department. It is obvious that in this department there are almost limitless opportunities to help people, and at a time when they are especially susceptible and may be especially in need. There are some people who spend their little all in a last desperate effort to reach the Mayo brothers. Some are hopeless cases. Some can be cured. Even the well-to-do who go to Rochester have a heavy burden of trouble. Relatives and friends of patients need comfort and cheer.

A sympathetic local pastor who is willing to render Christian service can help people from every state in the Union.

With this in mind the Golden Rule World Service Fund appropriated a thousand dollars a year for three years toward the salary of a minister for the Rochester Universalist Church. The Rochester Universalists co-operated splendidly. Dr. Lowe did the organizing, and the Rev. O. Whitman Eames was sent out in July.

Already the results are encouraging. Not only do Universalists write to Mr. Eames about other Universalists going to Rochester, but they write about fellow townsmen whom they think he may be able to serve.

Eames sees the opportunity, likes the work, is building up a congregation and, best of all, is doing an enormous amount of good "without regard to race, creed or sect."

* *

## UNCHARTED MOUNTAIN RANGES

JUST what lies beyond the uncharted mountain ranges of the Arctic?

Because of frightful northern blizzards, and inevitable delays, MacMillan had to order the expedition to start home before the aeroplanes could fly over the vast unexplored polar area lying to the north of Alaska. The aviators found that when they had landed supplies at an advanced base there was no assurance that they could land again to get those supplies when needed. They confirmed the findings of Amundsen that it is impossible for aeroplanes to land on the ice fields and take off again except with the greatest good luck. Other agencies probably will have to be employed, perhaps craft of the Zeppelin type, to cross the unknown mountains.

MacMillan and his scientists made fascinating studies of old Norse ruins, which may open up a new volume of history, and of new plants and birds. They rescued an Eskimo boy washed out to sea on an ice floe, and a shipwrecked Danish crew. They went on the rocks and pulled themselves off. They lost a propeller, beached their craft and shipped another. They ran before storms of hurricane velocity. They bucked ice. They dodged bergs. They came back without the loss of a man.

MacMillan knows the Eskimo. He has won their confidence and co-operation by little acts of kindness. On this trip they saw moving pictures of themselves and their villages taken on the last trip. They saw aeroplanes for the first time and some of them flew. They listened in on the radio.

MacMillan may not have done all he hoped, but he has a story worth hearing as he lectures here and there, worth reading in the *National Geographic Magazine* for October and November.

This great Society financed the expedition. Both the intrepid explorers and the Society have our congratulations.

They are helping on the day when men will conquer not only physical but mental and moral barriers to the progress of mankind.

# Cruising Close By

## IV The Little Hill Farm

**Johannes**

MANY years ago when the old folks were still alive and we were half-grown children, father had a difficult legal problem brought into his office. It related to the settlement of an estate, involving mainly one small hill farm. The situation was complicated by various matrimonial tangles, by family feuds, and by a somewhat obscure will. Finally one of the men in the suit, good old William, said: "Why don't you take it off our hands? Let everybody quitclaim for a fair amount. I'll keep an eye on it for you, and I'd rather see you have it than anybody else."

It was not a good business proposition, because there would be for a year or so an unavoidable "flaw in the title." If somebody who made a quitclaim for himself should marry again, and have children, a nice legal question as to whether he would have had a right to quitclaim for those unborn children might arise. But father took a chance, although mother laughed at him. For some years "the farm" was a joke. Several times father thought he had sold it only to find that the alleged flaw in the title stood in the way. Those who lived on the place wrested a hard living from its steep hillsides. They never acted as if they liked the farm. They complained bitterly about stones. There never seemed to be much of anything to divide. It wasn't a big loss, but it often was a losing proposition.

Then all at once our eyes were opened and we saw the farm. It happened in this way:

The last tenant moved suddenly. Poor fellow, he "got a better chance" down in the valley. Nobody blamed him, but the place stood empty. Some of us who were grown by this time happened to be home, and father induced us to go up again. Whether it was due to the fact that for the first time we saw it as something we owned and not as the farm of a tenant, or because we were grown and knew more, or had had city experience and acquired a different perspective, I don't know, but suddenly the farm appeared beautiful. We decided to keep it and use it, and the Madame named it "Highfield Farm."

It was just seven and four-tenths miles from our village home. There was state road some four miles and then a dirt road up Stony Creek to the end of the side valley where the farm was located. All along that side valley were beautiful hill farms. At the head of the valley there was a little hamlet with a schoolhouse and a church both set on land given from our farm. From there the road started straight up a long, steep, stony hill. Our farm could be called the last farm in the high valley or the first farm up the steep hill.

There was a white farmhouse with green blinds, and there were two red barn buildings. The house had some beauty of architecture, the porch was covered by a Virginia creeper in which birds built their nests, and there was an enormous hornets' nest on the corner. Inside were six rooms, two large ones and two small downstairs and one large room and a small one upstairs.

On three sides of the house one had charming views of the hills which made the valley. On the other side the view was cut off by a steep hillside to which an old orchard clung. From the front porch we looked at "Cobble," 2,300 feet high, the top of which was nine hundred feet from us and a mile away in an air line. A little to the left of "Cobble" and closer, was Pine Mountain, or the Mucky Mountain, a dark wooded hill up which crawled a slanting line of road named the Dug Road. Once when this road became a detour for Stamford and the main Catskill country to the south, we had a memorable experience pushing the automobile of a famous New York organist up to the top in the dark. Between Pine Mountain and Cobble ran a gorge, wild and beautiful, out of which came one branch of Stony Creek. Our own farm went well up toward the top of the Summit Mountain, 2,428 feet high, across which now goes a main state road north and south. Up there we owned a piece of dense, wild, steep woods. Cold little springs bubbled out here and there on our hill. Rivulets made a good-sized brook which ran into Stony Creek near the schoolhouse. From the woods, steep pastures and meadows ran down to the level of the farmhouse.

There are several beautiful little lakes on the tops of these hills near the farm—Summit Lake, Rossman's Vlaie, the Bear Gulch Lake, and another. Water goes to the Delaware, the Susquehanna and the Mohawk Rivers from this section.

The difficulty about taking over a farm of this kind is working it. Thoughtful, considerate people do not want to buy productive acres and neglect them even if they can afford to do so. There is disloyalty in letting farms run down. No matter who owns things legally, the community has an interest in the thing. The saying, "My business is my business," in the sense that I can do what I choose no matter how it affects others, is neither ethical nor Christian. As long as he lived, father, who was a great executive, made things pay fairly well, letting hay on shares, renting the pasture, etc. We did the same after he left us and had good neighbors to help. But now we have found the real way out—"reforestation." My young brother this fall set out three or four thousand pines and spruces furnished at a low price by the State Conservation Commission, and ordered four thousand more for next year. They will grow while we cruise—while we sleep. The country needs the trees. If blight does not attack them or fire destroy them, they will be like money in the bank drawing compound interest.

And, our conscience made easy, we can continue to hold the little hill farm as a retreat.

When we took it over from the last tenant, we began to furnish the house with left-overs, cast-offs, duplicates—buying, however, the best stoves, springs

and mattresses obtainable. And although the farm was well watered, for convenience we drove a well by the back door. At sixty-seven feet it gushed up ice cold and clear, and has never stopped running, winter or summer, in the ten years since. It is not a large stream, but we once figured that it runs twenty-four barrels a day. My brother George says there is no water like it in the world.

As the years have gone on, we have tacked up prints of famous pictures which we especially admire, assembled quite a library of good books, made a full set of the dark blue dishes we like, added big easy chairs, and yet never have put into the place anything we would worry about leaving behind. Anybody could get in. And yet nothing has been disturbed

One brother goes to this farm for three or four weeks in August. Most of us go for a day or two or even just a few hours. Yet it always gives rest and peace.

One day this past summer I had the great joy of climbing Cobble Mountain again. When I was a plain preacher I did this often in the summer. Since I became an editor I have had to watch for the opportunities. This came after a week in the city. On Thursday all day and until 11 p. m. I was in Boston. The next day I was at the farm. One afternoon I was in the little office buried under a mountain of papers. The next afternoon I was on the steep slopes of old Cobble. Cobble is not a mountain in the sense of Everest, McKinley or Logan—nor even Marcy and Washington. It rises, as I have said, 2,300 feet above sea level, about 800 feet above our valley, but it is steep, commands a wide view, affords strenuous exercise without being exhausting, is something one can do and get back to the farm in two hours. Going up, if I go right along I can make it in forty-five minutes. I like better to take an hour. Coming back I can make it in twenty-five minutes if a heavy shower is coming fast. Nor have I any apologies for Cobble because it is not higher, steeper or more dangerous. It suits me down to the ground. It brings a flavor of mountain climbing into one's life without making mountain climbing a business. One can climb Cobble and do something else the same day and also the next day.

So to the climb. Cross the road in front of the house, take down the bars or vault over and start southward up Stony Creek, both branches of which rise on the mountain and meet on our place. The west branch climbs the hills nearer the road and stays longer in the pastures. So we take the east branch, bordered by thickets of pin-cherry, choke-cherry, elder, willow, basswood and poplar. Escaped hop vines here and there are climbing along the branches of the trees and raspberry bushes laden with berries, and thimbleberry vines with their pink blossoms are on the outer edge. The Creek soon leads up along the base of Pine Mountain, above whose dark wooded sides we watch the moon rise at night. Soon Pine Mountain comes steeply down to the edge of our brook, so we jump across and keep up the west bank.

As the Creek goes into the wonderful little gorge between Cobble and Pine Mountain we leave it and start up the steep slopes of an old pasture—the jays scolding as we rest under the big maple where they are nesting. The wild brier rose grows abundantly here and as late as this day (July 17) a few pink blossoms still clung to the bushes. But with or without blossoms the wild brier furnishes one of the most delicious scents in nature. There were so many rains in this section this year that the grass in the pastures was abundant. There were quantities of red and white clover, arnica, tall clumps of yellow St. Johnswort, wild geranium, dog bane, occasionally the blue vervain, always the buttercup, the daisies, the thistles, the mullein, the elecampane, the purple vetch, and the largest black-eyed Susans I ever have seen. And here and there we walked over veritable rugs of what I call horehound and the Madame calls by the lovely name of self-heal, and came upon masses of blue-eyed grass and enormous dandelions gone to seed. Why in the world do people use the phrase "gone to seed" in such a disparaging way? The true thought should be fruition, not decay.

I stopped to pick a gooseberry or two, reflecting sadly that all these wild gooseberry bushes will have to be cut down and rooted out. The domesticated gooseberry of the gardens is all right, but these wild bushes are the propagating places of the blight which is destroying the white pine.

It was a well watered hillside, little springs seeping out, gushing out, spreading around, making frequent jumps necessary to cross the soft spots. Vigorous climbing soon brought us to the woods, the deep, dark, cool woods—no let up in the grade, but relief from the sun. The growth was so thick that the sunlight came through in the tiniest kind of patches lighting up the trail made by the wild young cattle which roam the mountain. Now we were among the ferns, both maidenhair and coarser varieties, all beautiful. A big mossy log felt good for a moment, until the dampness soaked through like ice water. Out of the woods into the steep upper field which makes the bare round top of Cobble—hard climbing, one little shelf twenty feet wide to ease the straining muscles—more effort—zigzagging now—and we are at the top, unlike most mountain tops, a field about as level as a billiard table, from which one can look off along the line of every one of the 360 degrees of the circle.

To the north, our deep valley lying directly under us—the ridge shutting it in—and then ridges and valleys on and on over the Mohawk to the Adirondack wilderness, fifty, seventy, a hundred miles away. To the east the ridge of hills or mountains to which Cobble is loosely connected, stretching toward Albany, the Helderbergs and Berkshires. To the south the high peaks of the Catskills from Windham, past High Peak, around to Utsayantha at Stamford—Windham twenty miles, Catskill thirty, Stamford ten or eleven, in an air line. We see now that the geological survey is right which classifies our mountains as foot-hills of the main Catskill range. It is an endless succession of mountains as far as we can see to the south. To the west the top of Summit Mountain shutting off part of the extensive view that way—but to the northwest, Prospect Point at Sharon, which overlooks a hundred miles of the valley of the Mohawk.

This top of Cobble is one of the choice views of my collection. It is one of the finest tramps I have on

my list. The climb is the best recreation, the truest rest, and one of the purest baths for the spirit I know. Over and over again I like to "do" Cobble—initiate the boys into it, go with my brothers who love it as I do, and go alone.

The sun had gone under, the northwest wind was more than bracing—actually cold up here at 2,300 feet—the dark storm clouds were gathering in the northwest, the red barns, the white house of the farm, seemed far away down that deep valley, but I made a bee line through bush and swamp, pasture and meadow, and got in before the rain. That, too, is a satisfaction. Winning the race, achievement, victory. It is exhilarating.

It is hard to say whether the mental or physical benefit of such a climb is greatest. The muscles are put back at their true business, to be sure—they get that delicious healthy tired feeling which makes the big chair feel so good—and the images in the mind, the sounds, the odors, which stay with one, give fresh zest to life, new faith in the universe.

One of the best days this year at the farm was the day after the fourth of July, when we came near not going. It had rained hard in the night. The roads up from the state road would be muddy. The tall grass around the house would be soaking wet. We couldn't take walks. And thus we groaned and scolded our way through the first hours of a lovely morning. Why we finally went when nobody seemed to want to go I don't understand yet, but the moment we started, all the indecision, doubt, and reluctance fell off and our spirits rose. Half way up my brother remembered that he had not shut off the kitchen range. So he had to turn back. We got out and started on foot up the dirt road, taking it slowly so he could pick us up. This dirt road followed Stony Creek, the little stream which sings merrily over its rocky bed as it makes its way down from the farm valley higher up. Just as we started we passed a lush meadow—the grass thick, tall, beautifully green. In this meadow—now swaying up and down, now rising on wing to find a fresh spot and gently settling again—was our first bobolink of the season. Beautiful as he is on fence post or wire, with his yellow hackle shining against a background of black, and beautiful as he is on wing singing his summer song, the bobolink is at his best as he sways up and down in the thick grass. There he adds the crowning touch to one of the most beautiful sights on the farm.

For several years we have not gone to the farm until late in the season, and then only for an hour or two. We had forgotten how beautiful it is in the high tide of summer. The grass came up to the doorstep—tall timothy, red and white clover, now and then a purple vetch,

Down in the grass and swaying above it were rose bushes in full bloom. To the left of the rough, stony, rutted road which leads into the yard there was a mass of tiger lilies. The syringa bush was in full blossom. Birds had built their nests on the woodbine over the porch, behind a shutter of an upstairs room, and in practically every tree and bush.

The red raspberries we set out years ago in an old barnyard we limed well before plowing, were a jungle of vines, but laden with fruit. The young cherry trees my brother sent from Rochester were beginning to bear. The young mulberry we planted for the birds was laden, and the robin and catbird were starting in on them before fully ripe. Down under the grass were quantities of field strawberries. My wife, who spent most of her time sweeping up the bits of newspapers the mice had chewed during the winter, got a list of some thirty birds in the hours of the day when birds are quiet, and without much looking.

A deserted farm, well watered, little streams on both sides in which to bathe, with an old orchard, all kinds of fruit and berries, seed-bearing plants generally unmowed, and thickets innumerable in which to hide, is an ideal place for birds. Even the rose-breasted grosbeak, which has eluded us for several seasons, flew proudly out of a clump of willows, poised himself on a topmost branch, turned his rosy breast toward us, the sun full on it, and, after waiting for a moment, flew over our heads. The Baltimore oriole helped pick raspberries. The wren sang as if he felt he were the whole orchestra.

A two-day trip to the farm had as a background another hot, sticky week in the cities. I had been in Boston on Monday, Tuesday and Wednesday, in Washington Thursday for a wedding, in New York Friday on business, and I came to the farm on Saturday night, bag and baggage—chickens, chops, potatoes, prunes, a length of stove pipe, some roofing cement, a can of kerosene oil, and my wife, all in the Ford car together.

The contrast between Boston on Monday morning and the farm on Saturday night was striking. It was the contrast between excessive humidity and dry mountain air, intense heat and 50 to 56 degrees at night, the clanging and banging of a city and the silence of the remote country district where one can hear a dog bark far off and the trains puffing up the grade three or four miles away in another valley. Personally I do not mind weather—hot or cold, wet or dry—at least I think I don't, but I must confess that the farm seemed like a life-saver after a week of travel and work in the sticky heat.

Now I must admit that there are plenty of my friends who would not have found it so. To them it would be too remote, too primitive. Tired out with their own work, they wouldn't want the work we found to do that Saturday night. Let me describe it in detail both for those who like it and those who don't.

First we had to get in. We had forgotten the keys. The windows were nailed down. But my experience is that there is always one window which is not nailed or fastened, or one cellar door, one low roof leading to a second story opening. So I got in about as quickly as Houdini gets out. Then there was fire to make in the kitchen range. The wood was locked up with the axe in the wagon house. But up the hill was a pile of old dry hop poles the slender ends of which I could break up. And so we speedily had a fire. The cold, delicious spring water was flowing at the back door. The kerosene went into the lamps before dark. Wood, water, light, shelter, food—these are the elementary things. We had all of them.

From my brother's garden at Cobleskill we had Swiss chard and beans, to wash, cut up and put on in boiling water. There were chops to broil over wood

coals. There were red raspberries in abundance by the barn to supplement the delicious coffee jelly presented to us as we started. There were "hermit" cookies brought up from Boston, raisin and salt rising bread brought up from Washington, coffee with the seductive name "beechnut" ground and packed over the hills twenty miles away by people we knew, and as for the rest of it there was the salt of contentment, the pepper of change, the sweet of hunger after toil. For the ear there was the little wren, singing near her nest behind a second-story blind, for the nose the smell of some of the fragrant sticks I had broken up and crammed into the stove, for the eye the setting sun shining on the high pastures and distant woods, and later on Jupiter in unequaled majesty rising over the dark mountain to the east.

There was a great Sunday dinner too—with my brother, his wife and two children, eight and four, driving up from Cobleskill. We labored long over the chickens because they were fowls, but patience had her perfect work and at last they were stewed tender and beautifully browned in the oven. Flanked by baked potatoes piping hot, and beans, and backed up by a freezer full of home-made raspberry ice cream flavored with berries picked that morning and frozen in the old home freezer, brought up in a Ford—no vacuum monstrosity, but one of the old grinders that grinds it smooth—we had a memorable dinner.

All this sounds idyllic, but there were flies in the ointment, or rather cats in the ice chest. To be honest, I must say we had no ice in the ice chest and we used it as a safe place to set food away from flies and mice. We had quite a platter of the tender chicken to set away for the next day. Other food we insisted on the folks taking back, because "really there was more chicken than we could eat."

After the folks had gone we took a long walk. When we returned we heard a crash, a falling plate, a leaping creature of some kind—and out came a monstrous cat belonging to the neighbor down the road. The lid of the chest had been propped up an inch or so, she had forced her way in, calmly eaten most of the chicken, leaving a lot of bare bones, and then, climbing on the shelf of the chest, must have raised the lid again and let herself out when she heard our steps. With the usual self-possession of cats she sat down under the house and began to wash up. I helped the process by stealing up with a bucket of cold water. I may be gentle, but I am not supine. And those bare bones were not beautiful to see. Besides, for the cat's own salvation she had to be taught that it was a dastardly deed. In addition to the chicken she had tramped the tender cookies to bits.

There is this much consolation in losing cake and chicken—one appreciates so much more the limited rations left. The warmed over string beans and the stale bread were succulent and sufficient.

Twice I have preached in the little church just below. It happens to be Lutheran. I happen to be Universalist. It does not matter much up in our valley. As friends and neighbors, as pilgrims on the same journey, as children of the one Great God and Father, we worship together.

# Former Justice Clarke on Our International Obligations*

IN opening his address, the speaker said that time and the patience of his audience both forbade that he should enter upon a technical legal discussion of the value of a world court as an agency for promoting world peace. He said that he was happy to say that this was not necessary, because it had been most competently done by former Secretary Hughes and former Senator Root in addresses delivered to the American Society of International Law, which are available, in any public library, to any person desiring to consider the subject from that point of view.

However, the Justice said, there was time to consider the moral obligation of our country to join and sustain the Court imposed upon us by a long course of conduct, and also to consider the subject upon authority. He said, "You all know that the Court consists of twelve judges, no two of whom can come from the same nation, and that at present the Court consists of one judge each from the United States, Great Britain, France, Italy, Japan, Brazil, Cuba, Denmark, the Netherlands, Sweden and Switzerland." He said that every possible provision had been made to secure the nomination and election only of men of learning, character and experience, and that the first election of judges had resulted in a group not one of whom has been criticised but all of whom have been highly praised. The one American on the Court, John Bassett Moore, is very certainly one of the most accomplished and experienced international lawyers of the American Bar.

The work of the Court as yet has not been very extensive, but it has been of such character as to command the respect and confidence of all the nations. The speaker explained that it is proposed that the Court shall have only optional jurisdiction, so that only cases which our Government may wish to submit to it can be decided.

Coming directly to consider the moral obligation of our country to join the Court, the speaker said that no government in the world had urged upon the other nations the pacific settlement of international disputes with the persistence and seeming sincerity of conviction with which our Government has urged it from the very beginning of our national existence. In Jay's treaty, our earliest important international treaty, provision was made for settling three very vital subjects of difference with Great Britain by arbitration. During the last century there were only about 140 important international arbitrations and our Government was a party to more than seventy of them, and therefore, he concluded, it is plain that it

*Abstract of the address of John H. Clarke, former Justice of the United States Supreme Court, delivered at the General Convention of the Universalist Church, held at Syracuse, N. Y., on the evening of Oct. 25, 1925, on "The Moral Duty of the United States to Adhere to the World Court of Justice."

is not too much to say that, notwithstanding our several wars, our Government for more than a century and a quarter has been one of the most conspicuous advocates of the pacific settlement of international disputes in all the world.

However, it was arbitration in some form and not a permanent international court of justice that was advocated by us prior to the beginning of the present century. This, for the reason that such a court was regarded as too great an advance upon anything heretofore achieved to be thought of as within the range of practicability. However, after the first Hague Conference in 1899, the development of methods for settling international disputes moved rapidly forward, so that the delegates of the United States to the second Hague Conference in 1907 under instructions by Secretary Root, acting for President Roosevelt, did all in their power to secure such a court. They failed, however, chiefly because agreement could not be reached as to the selection of judges. That Conference, however, did succeed in formulating a plan for a Prize Court which was accepted by all the nations, and, although this court was never organized, Secretary of State Knox, acting for President Taft, did all in his power after the adjournment of the Conference to secure an extension of the jurisdiction of the proposed Prize Court so as to make it a real International Court of Justice. Thus, Presidents Roosevelt and Taft in every way in their power urged the other nations to join our Government in organizing just such a court as the existing one is. That President Wilson favored such a court is shown by the fact that he insisted upon provision being made for it in the Covenant of the League of Nations.

"I have said that these three Presidents urged the other nations to join in the creation of just such a court as the existing one is, and I say this upon the authority of Presidents Harding and Coolidge. In February, 1923, President Harding, in a message to the Senate, urged that it advise and consent to the adherence of our Government to the World Court under conditions to which there has never been any objection from any source. The Senate referred this message to its Foreign Relations Committee, but no action was taken upon it during the life of President Harding. Since his death, President Coolidge has repeatedly declared his approval of the position taken by his predecessor, so that we thus have five Presidents of the United States distinctly recommending to us and to all the nations not only a Court of International Justice but precisely such a court as the existing one is."

The speaker continued that if after having thus urged the creation of such a court as an agency of international justice and peace, we now refuse to participate in it when it is offered to us by forty-eight member nations and when it is specifically approved by two of our Presidents, what must the other nations think of us? It is inevitable that they must conclude that in urging upon them the creation of such a court we have been insincere, self-seeking, perfidious and false. There can be no doubt at all that "a decent respect for the opinions of mankind" requires that we shall join the other nations in sustaining, developing and improving this agency of international justice which for so many years so many of our Presidents have thus urged the other nations to accept. It would be difficult to imagine a more definite moral relation than that which our Government and we as a people have created for ourselves to this Court by a long course of conduct with respect to it, and it would be difficult to exaggerate the moral obligation which rests upon us to participate in and sustain it.

Passing from the moral to the material reasons for our joining the Court, the speaker said that no nation in the world, except perhaps Great Britain, had so many treaties with other nations and had so much commerce on every sea as our nation has, and for this reason we must necessarily have frequent disputes with other nations. He also said that the United States, being responsible for the government of the Philippine Islands, for the maintenance and protection of the Panama Canal, for the government of Porto Rico, for the protection of thousands of miles of coast line and for the validity of the distinctly American doctrine of the open door, must necessarily have many disputes with other nations growing out of the application of international law and the construction of treaties, and that therefore it is of the highest importance that we should have the best possible tribunal for peaceably settling such disputes, and the speaker said that he was quite in agreement with Secretary Hughes in saying that he regarded this Court as the best agency that had yet been devised by the nations for settlement of the kind of questions which fall within the scope of its jurisdiction. For this reason, the speaker said that he thought it of the highest importance, from a purely material and economic point of view, that our Government should adhere to the Court.

Proceeding, the speaker asked what the attitude of the American people, as distinguished from the American Government, is toward this World Court. He answered this question, saying the American Bar Association, than which in dealing with such a subject as this Court there is no more competent body in this country, at its annual convention in Minneapolis in 1923, resolved almost unanimously in favor of our Government participating in the Court upon the terms proposed by President Harding, and many, perhaps all, of the State Bar Associations have taken similar action. Chambers of Commerce, national, state and local, without number, have memorialized the Senate to accept the Court upon the terms proposed. All the labor unions of the country have declared in favor of it. Influential church bodies without regard to creed have declared in its favor. Our universities, colleges and schools and almost all of our learned bodies have approved it, and miscellaneous organizations of both men and women of every character in all parts of the country are a unit in supporting it.

Both of the great political parties in their national platforms last year declared that our Government should adhere to the Court on the terms proposed, and last, but by no means least, so lately as March 2 last, the House of Representatives, by a vote of 301 for to 28 against, expressed an earnest desire that the United States shall participate in

the Court on the terms proposed by Presidents Harding and Coolidge.

"When to all this," said the speaker, "we add that there is scarcely a reputable newspaper in the country that does not favor our joining the Court, we have an expression of the public opinion of the United States more unanimous and less partisan in character than any I have known to favor any public measure in all my long life. The American people appreciate to the fullest measure the moral obligation which rests upon them to participate in and sustain this Court, and they are eager to accept whatever of responsibility that obligation may involve."

The Justice said that the only objection to our joining the Court now discoverable in the country is to be found in a little group of United States Senators, about equally divided between the two great parties, and that it is painfully apparent that these men are thinking more of maintaining their consistency with what they have done in the past with respect to the Court and the League of Nations than of serving their country. He continued, saying that the subject had now been definitely set down for hearing in the Senate on the 17th day of next December, and he confidently predicted that if the subject shall be pressed to a vote there will not be ten votes against it.

The speaker concluded by saying that every consideration of national honor as well as every consideration of national interest calls upon us to unite with the other nations in supporting, developing and improving this Court which our Government, and we, as a people, have been so long urging the other nations to adopt as one of the most important agencies for the promotion of civilization and peace in the world.

# The Mass Meeting for Unity

One of the most important meetings arranged by the National Laymen's Committee at Syracuse was that in the interest of Church Unity, Tuesday, Oct. 20, at 4 p. m., when the Rev. Richard Roberts, D. D., spoke on "Modern Religious Tendencies."

Dr. Roberts is a Welshman by birth, a liberal Presbyterian, and has been pastor of the American Presbyterian Church in Montreal for several years. This church, started by citizens of the United States, was affiliated with the New York Presbytery until the formation of the United Church of Canada.

We give a stenographic report in part of what he said:

YOU have been told that my church is a constituent of the United Church of Canada. I was until June the tenth last a Presbyterian. I still am a Presbyterian. But I am now a Methodist and a Congregationalist as well. I preached on Sunday morning in a church which was at one time Methodist. It is also still Methodist, but it is a Presbyterian and a Congregational church as well. Now I don't quite know what name you're going to to give to that combination. Perhaps some of you think Universalist might be a good name for it. I'm not at all sure that it wouldn't be a very good name for it. But what you have there is three great Evangelical traditions pouring their wealth of experience and faith and hope into a single thing. I confess that I don't feel any different from what I felt before. We had the other day our first official conference of the United Church of Canada in Montreal, taking in the Province of Quebec; and apart from odds and ends of business that had been left over from the old churches you wouldn't have known that we hadn't been united for a hundred years We were united. before the union. I recall in this connection the story of the women that morning going to the grave, and asking themselves, Who will roll away the stone? —and when they came to the grave they found the stone already rolled away. And when we're talking about the difficulties of union, the moral is this: Just go ahead and you'll discover that the stones have already been rolled away. The truth of the matter is that all Protestant Christendom to-day is in its heart ready for union, and we are only frightened from union by specters that have no real existence.

Now I venture to hope that our Canadian union may look to you as a symbol of one great tendency in the religious world to-day. But I hope also that it may be a symbol of a tendency that is going on outside the specific world of religion. I have no interest at all in any religious tendency which is not provoked by or does not itself provoke or is not in some way organically related to what is going on in the world outside of it.

### Noah and a New Beginning

I'm going to begin what I want really to say by going back a little, if you will permit it. I'm going back as far as the Deluge. What we all know about Noah is that he and his family went into the Ark with an extensive menagerie, and that they were saved alive when all the rest of the world was drowned in a universal flood. Now the memory of Noah has been chiefly preserved in the nursery. I suppose that most of us did at one time boast ourselves the proud owners of a fully populated Noah's Ark. And it's a good sound instinct that makes of that old story a plaything and a toy for children, because it comes to us out of the childhood of the world. But like most old world tales there is more in it than what meets the eye. Such old tales embody in dramatic form some deep racial experience. There are other legends that seem to tell the same tale. But the story of Noah is not the story of a flood and an ark. It is a parable of how once God gave this human race a new start. The first experiment had miscarried very badly. There was nothing at all to do but wipe the whole thing out and begin over again, and the parable of Noah was to be the new starting point. Like most of those old tales it is a parable of abiding truth. Our God is a God of new beginnings, and it would be easy to show you, if I had time, that the whole history of the race is shot through and through with new beginnings. The history of Christianity in particular is tinctured with renaissances and reformations and renewals. Every civilization—and there have been twelve of them in all—every one of the twelve civilizations that cover the known history of man was in its day a new beginning. It declined and disappeared, but that is because man is short in stay-

ing power. He hasn't learned how to keep on climbing, but he'll come to that by-and-by. We know how Europe had a new birth of culture after the long night of the Dark Ages. We know also how when that great impulse had exhausted itself at the end of the Middle Ages again Europe had a new birth of culture in the Renaissance, and a new birth of religion in the Reformation. I want to suggest to you to-day that the signs are not wanting that we are once more at a new beginning.

### Two Sides of One Coin

If you'll permit me I'm going to take you over a piece of history. What happened at the end of the Middle Ages was on the one side a new beginning, but a new beginning always means an ending, and that was an ending of something. After the time of St. Augustine the theory about the world and the church was that the church was, so to speak, a City of God, a commonweal which included within itself all Christian persons. But, as every man is a body and a soul, so this commonweal had its temporal and its spiritual aspects. On its temporal side it was known as the Holy Roman Empire; on its spiritual side it was known as the Holy Catholic Church. It was just like two sides of the same coin. The head of the church was the Pope; the head of the empire was the Emperor. And if they had been one and the same person possibly the thing might have succeeded, but unhappily they were not. They were made of very much the same clay as you and I, and sometimes the Emperor thought that he'd rather be top-side than under-side, and sometimes the Pope thought that he'd rather be top-side than under-side, and there resulted a conflict between the Papacy and the empire, and eventually the Papacy went out and destroyed and broke the empire. Now the result of that, of course, was that the political unity of the empire went to pieces, broken up into that congeries of militant nations, that mass of fighting groups, with which we have been familiar ever since down to this day. And then, having broken up the empire, the Papacy went on to break itself.

### Two Fundamental Doctrines

The two cardinal points of the Christian faith are the two doctrines of the Divine Grace and the Divine Society. In the second chapter of Ephesians, which seems to me to summarize the whole Pauline doctrine in its final form, you'll discover that there are two sections to the chapter, the first part dealing with the doctrine of Divine Grace. Divine Grace just simply means this: that there may exist between God and man a free, direct, unmediated relation, a communion of love, freely given and freely received, the final form of personal freedom and the fullest expression of personality. It is the individual standing in the integrity of his personality over against the Ultimate.

The second part of the chapter has to do with the Divine Society, that commonweal in which these free personalities who are in a state of grace with God are united together because, being social animals, they need a commonwealth in which to grow to the fulness of personality. And the whole history of Christianity may be said to be the history of the attempt to solve the problems that were involved in that relationship. Because when you have the individual and the society side by side, just because each is itself you have the possibilities of conflict, and there has been conflict all the way down Christian history, there has always been a tendency to elevate one of these points at the expense of the other. In the Middle Ages they solved the problem by making up their minds that they were going to elevate the Divine Society above the individual. About the year 1000 the Divine Society came to be in the ascendant and the individual began to dwindle away.

At the Reformation, because it was revolt, men, while they did right to reaffirm the doctrine of free grace, overlooked the doctrine of the Divine Society, and the emphasis began to be exclusively upon the individual. Exclusively is a strong word; let me say predominantly. The individual was elevated at the expense of the society. And the result of that was a riot of private judgment. We had an orgy of individualism. And the result in both cases was that Protestantism has become an individualism which has no catholicism, and Catholicism has become an individualism which isn't catholic. And one aspect of all this was an orgy of sectarian movements, carried right on to our own day, to a point where a small group of brethren will split upon a different shade of emphasis upon a single word in a single text.

### Excessive Individualism

Now I want to affirm that it is always possible to carry these private and sectarian judgments a great deal too far, and that they have been carried too far in the modern world. And the truth of the matter is that they have gone so far that the body of Christ lies dismembered in the world, a shame and a scandal to all men who call themselves Christian. So we may say that after the Middle Ages it has been a period of disintegration. It has been a period of disunion. It has been a period of wars and international jealousies and rivalries, and you may trace from one to another, until at last it culminated in the great war from which neither our hearts nor our pockets have yet recovered. And the same disintegration has been upon the religious side until it has come to a point now where I think we may say that all that impulse has reached its term and the tide is beginning to turn, and that is why I started with Noah, because I do believe that at this present time we have come to the point of a new beginning.

I venture to hope that our Canadian experiment, the thing we have come to there, is one of the signs of the coming of this new day. We believe ourselves it may be. Perhaps we are presumptuous and overproud of the achievement, but we believe that it has been the greatest step taken since the Reformation in restoring the lost integrity of the body of Christ and in rebuilding the one church, holy and catholic, upon its primitive evangelical foundation.

### A Sign of the Times

I would like to observe further that not only is this unity in process of being achieved in the Church of God—because it's not only our own Canadian achievement that has to be reckoned on the credit side in this matter—all this feeling for unity, all this

work for unity that has been going on, is a sign of the times. Mazzini said that the period up to his time, the period, that is, up to twenty years ago, was a period of individualism, and that the new time that is coming is going to be a time of synthesis. It is a little later than he supposed it would be, but still it is coming true, and within the church everywhere there is to-day this feeling, this longing for a healing of the dismembered body of Christ. And as sure as the sun shines in the heavens that healing is coming, and coming a great deal faster than we know. And I confess to you that I can't understand any man who calls himself a Christian who is not at this present time committed up to his neck to the cause of the union and the reunion of Christendom!

At the same time let me say this: that the mere union of the church for its own sake, merely to have a united church for the sake of the church alone, is to miss the whole purpose of God. And I want for the rest of what I have to say to suggest to you that the church has before it a task of unification which it can not discharge until it has unified its effort. A divided church can't heal a broken world. A divided world is going to point a finger of scorn at a divided church that tries to heal it. Now what is the task of the church? Let me point out one thing that seems to me to be something more than a parable.

### The Parable of the Railroad

Three weeks ago in London they were celebrating the one hundredth anniversary of the first public railroad. On Sept. 27, 1825, the Stockton and Darlington Railroad was first opened to public traffic. Those of you who have been through the Darlington Station may have noticed on a pedestal Stephenson's familiar old Locomotive No. 1, and a very quaint structure it seems to us who have become so familiarized with our modern trains. That day the whole of the train consisted of six coal trucks with coal in them, and one passenger car, which was merely a box on wheels, but the first of its kind in the world. And it traveled at the tremendous pace of eight miles an hour, and, in order to avoid accidents, a man went ahead on horseback waving a flag. Now it all seems to us long ago and far away, and yet how very modern it is. The other day an old lady, eighty-six years of age, said when she was born the railroad was still a nine days' wonder. And consider what has happened in the interval—how the railroad has grown until it has bestridden every continent with a network of tracks, and I am not sure but what the historian of the future will say that the chief characteristic of the last hundred years was the victorious march of the railroad across the world. Now what does this mean? The first railway track in England was laid to carry coal; the first railroad in New England was laid to carry granite. You may therefore infer that the railroad has come out of economic necessity. Economic necessity is a fine large-sounding phrase, but it's just another way of talking about the nature of things. Things had to be moved from place to place, and the railroad track was invented in order to do that a little more expeditiously. That is all there is to it. But it has often happened that an invention made for some particular purpose has been found useful to serve other ends, and once a better way had been devised of carrying things, it was inevitable it would be used to carry persons. "If this railroad can carry coals to Darlington, why can't it carry us?"—and that day was born this most important organ of the mutual dependence of men.

### The Meaning of Our Roads

And now I would like to point out to you that the railroad even in its huge modern development has no spiritual significance different from the old post road, or even the oldest road in the world. There is an old road that goes along by the South Downs in England. They say it is probably the oldest road in the world that is still being used. It's now grass-grown, and it makes a very lovely summer's day walk for one who has the time to spare. It runs along the top of those downs because they dared not travel in the forest because of the beasts. But not even the latest railroad has any spiritual significance that didn't belong to that old road that comes down from prehistoric times.

God made us so that we need each other, and so He has driven us to devise means by which we can get at each other. I sometimes wonder whether it isn't true that the history of a few of the great roads of the world would tell us practically all of the history of our race that is useful for us to know. Take for instance that great coast road down in Palestine, across which Jesus looked when he watched the sunset from the hill behind Nazareth—a road men traveled over ages before Alexander took his legions down to the conquest of Egypt, and which has been resounding ever since until the other day when Allenby's left wing swept up along it to the conquest of Jerusalem, startling the ghosts of dead Crusaders and kicking up the dust of Napoleon's legionnaires. Think of those great Roman roads in Asia Minor, and think what they have meant to civilization in the West and to the history of Christianity, those roads which the Romans built for military and for commercial purposes, but which St. Paul used for his missionary journeys, so that at last the gospel was brought to Europe. It has been said that if the railroads of this country had been run north and south instead of east and west, the Civil War might never have taken place, and that may well be true.

Our roads, whatever kind they may be, have been the arteries of our common life, bringing us together for weal or woe, bringing us together in co-operation, but too often, alas, in conflict. And though these roads are misdirected and are still being misused because of our perversity, don't suppose that God has not been in this road-building business. Every invention is in some sense an extension of the creative impulse of God. It is God that made us and God that made these roads. Even the woodland trails belong to His providence. He has made us, as I said, for each other, and He has set us devising ways and means by which we should come at each other more expeditiously and more quickly and over an ever-increasing area; and it's the spirit of God that's set us blazing trails, making roads, building bridges, constructing railroad tracks, inventing automobiles, aeroplanes, telegraphs and telephones, and at last

wireless broadcasting, all of them just means by which we are to reach one another.

### The Oldest Road in the World

The oldest road in the world is the invisible road by which one soul finds another. The road between you and me and every other road in the world is but an instance and an embodiment of that primordial road. We don't need any prophet to cry to us, Prepare ye the way of the Lord! The way of the Lord is here ready to our feet. The pioneers, scientists, inventors, have all co-operated to make straight through the desert the highway for our God, so that to-day the earth is shrunk in size, the world is a mere neighborhood, and the ends of the earth are at the end of the street. Perhaps the greatest achievement of this last century has been the constructing of this vast and noble framework of a universal human fellowship—but a framework only, alas, certainly very little more than a framework. It is for this reason that our moral progress has not kept pace with our technical advance.

Men and women, the fact is that we are not good enough to be trusted with these fine and beautiful truths! And it is the open question whether we may not turn them to our own undoing and our own destruction. The real problem of our time is this: Whether we now can make an ethical advance that will catch up to our scientific developments; whether we can make moral progress that will overtake our technical achievements, before our science and our machinery plunge us into the pit. Do you think we can do it? I pray you to remember that if that's to be done it's the task of the church. Please keep that in mind. It's to do that the church came into being—fundamentally.

### Was There a Fall After All?

But there are some who tell us that it can't be done. There are cynical and hard-faced men who say that after all you can't change human nature, human nature is incurable. There is an old saying that the poor in the lump is always bad, and I think that many people will say that humanity in the lump is always bad. It is undoubtedly true that men are bad, woefully bad; but to say that man is incurably vicious and vile and corrupt is untrue. We at least have been learning to live together without clawing each other's faces and ripping each other's throats. Then they'll turn to you and say that's another aspect of the instinct of self-preservation. I think that is a superficial pronouncement. But we have in this matter to reckon with science. There is a new science growing among us which goes by the name of cultural archeology—a strange thing! I hope that presently they will devise a name which is easier to say. Now cultural archeology deals with the sources of human culture and human society, and they have been making very considerable advance in recent years. There is Dr. W. H. Rivers, for instance, who has some very startling things to tell us about primitive peoples. From the evidence they have been able to gather together they state quite categorically that there was a time when mankind had a group loyalty which made unnecessary any machinery (that is, laws—police) for the exertion of authority, that made possible even the harmonious working of communal ownership. He tells us, and he gives us instances, of a social integration unlike anything that we have known in modern civilization. But that is not the most startling thing they say. I have here a book written by Dr. W. J. Perry, reader in cultural anthropology in the University of London, and one of the foremost authorities upon this subject, who deserves to be listened to with respect. He has the most startling thing to say in this particular connection. I will read a page from it for the surprise which I trust it will contain for you, as it contained for me when I first read it:

> "The prehistoric food-gatherers of Europe—the men of the old Stone Age—do not seem to have been very concerned with combat. They do not appear to have made weapons of stone. They may, of course, have made them of wood; but it is hardly likely that, since they were such masters of stone-working, they would have failed to make serviceable weapons for combat if they needed them. The only possible exception is found in the Solutrian period, the implements of which may possibly have been spearheads. It is more probable, however, that, as in Egypt, they were knives and scrapers. In the Magdalenian stage, where stone harpoons comprise the bulk of the equipment, together with flint flakes for art and industry, the unwarlike habits of the food-gatherers are patent. When it is remembered how that, once fighting really began in Europe, in the Bronze Age, weapons soon developed, and hereafter took an important place in industry, this lack of weapons is significant.
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> "Not only does the old Stone Age fail to reveal any definite signs of weapons, but the earliest of the predynastic Egyptians also evidently were peaceful. They made maces, which may or may not have been weapons, but very few of them have been found in their graves. Similarly the first settlements at Susa and Anau have yielded evidence that the people were peaceful."

When I first read this it was to me a very great surprise, and it cast a very strange light upon some rather discreditable stories. We have in the pride of our new scientific knowledge been rather skeptical of the doctrine of the Fall of Man, but I'm bound to say that here we seem to have evidence that in some remote time the race seems to have taken a wrong turn, and perhaps the story of Eden and the Fall is just some old racial experience which has been put in a dramatic form, a kind of parable of how once man did live in a state of peace and happiness and then by his perversity forfeited it. But it seems to me, and I have been studying this with a great deal of interest, that it's possible that some of those old stories have some meaning of that kind. May not the story of Cain and Abel, may not that register the shudder that passed through mankind when a man first took his brother's life? And you remember that before the story of the Fall it was stated that the earth was corrupt before God, let me repeat that old Hebrew phrase, "and the earth was full of violence." It seems to me that here your scripture and science seem to agree that there was a time when man was not vicious, when man was not violent. The reason why we have discarded the doctrine of the Fall is because of our doctrine of evolution. But we know more about

evolution than we did then. We know that degeneracy is as much a biological fact as development, and so it has been not only once but often in the course of humanity that God has given men apparently a fair beginning, and we are right and just when we assert that war and violence and conflict are not native to man; that they are distempers; that they are foreign bodies, as it were, in the human body; that they are diseases. It means that human nature is curable.

Men and women, I adjure you by the living God to lend no ear to the cynics and the liars who tell us that man was born a brute and can not be anything else, that it's every man to grind his own axe and play for his own hand, and the only safe rule of life is every man for himself and the devil take the hindmost. It simply is not true that man is an incurable brute. And when they say to me, these hard-faced men, that human nature is incurably brutal and violent and vicious, I seem to see another picture before my mind. I see a cross on the sky-line, and on it a man with a face like yours and a form like mine, pouring out his life without limit. And when they say human nature is corrupt, human nature is violent, brutal, I answer, look—there on the cross. Oh, you're not going to put that old blasphemy over on me! Yes, humanity has gone wrong, awfully wrong, but everything we know tells us that it could not go wrong forever!

### How about Nations?

But they tell us that even if the individual could be got to go straight, nations can never be got to go straight—there isn't the same law for nations as for individuals. Nations are entitled to do things that individuals need not do. And doubtless nations do things that individuals ought not to do, but I see no reason at all why they should. What is a nation? A nation is just a society of men and women living together within the same political unit, influenced by the hundred thousand manifestations of social elements of human nature. And there is another aspect to it. It is constantly changing in its ingredients and in its extent. And we may trace the evolution of the nation in human history, how it began with the family and became the tribe and the clan and finally the nation. The nation is just simply a bivouac where humanity is stopping on its way from being a cave man to a citizen of the world. There is nothing in nationhood in its intrinsic form that absolves it from the law which is imposed upon individuals. I wish you would remember, when these hard-faced men would like to persuade you of that kind of thing, what it means to your view of God. If this is a world in which it is right for nations to do what it is wrong for individuals to do, then you have a God divided against Himself, a God who is faced both ways, a Janus God, a God who is pointing north by south and therefore cancels out.

I know of no kind of atheism so utterly atheistic as this moral bimetalism which tells us there are two moral standards in the world. And so far as I can see it becomes clear to me that nations show the operation of one moral law even more clearly than do the lives of individuals. I don't see how any man can read the history of his race with any sensibility to moral values and reject the terrible fact of retribution. All history shouts at me that if there is one thing more unmistakable than any other thing it is that what a man soweth that must he also reap! If a nation sows the wind it must reap the whirlwind. The nobility of France oppressed the peasant and they reaped the French Revolution. The Fathers of the American republic left the negro slave out of their bill-of-rights, and they harvested the Civil War, and the aristocrats of Russia crushed the people, and we saw them, as it were before our very eyes, reaping their harvest in famine. Yes, there is in this world a moral law that is never inoperative! As Mazzini says, the nature of things does not change, and nations and individuals receive due recompense and reward for their transgressions and disobedience. Again and again violence and corruption and vice have moved upon the face of the world—and after that the deluge!

And there are some who are beginning to tell us that probably the deluge is already coming upon us. They tell us that our civilization is falling, it is vanishing into the shades. They tell us that there are writings on the wall, and speak darkly of some imminent relapse into barbarism. Well, I don't know. It seems to me the signs of a better dawn are here, but I adjure you to remember this one thing, that it is only our human ignorance that supposes God has no resources left if we fail Him. It's our human pride that supposes we are the only pebbles on God's beach. There is a parable in the New Testament, the parable of the barren fig tree, and you will agree with me that Jesus knew what he was talking about in that parable. There is a term to the patience of God. There are forms of animal life that have gone backward and God has left them behind, and He may leave us behind and create and evolve some other form of life that will fulfil His purposes. But at the same time I'm not downhearted yet about humanity. I don't think God, though I can't presume to speak for Him, will leave us behind. For once more there's that cross on the sky-line, with its promise of a love that saves to the uttermost and will not let us go—God's uttermost guarantee that this race of men may yet be redeemed.

### Unity a New Testament Task

Now what is the moral of all this? Well, there are a good many morals, and one I want to emphasize more definitely, and then I'm through. There can be no doubt at all that the task of to-day is the task of unity, and it is essentially a New Testament task. The New Testament is colored through and through with the idea of unity. The Epistle to the Ephesians, which as I said seems to me the high-water mark of the whole New Testament, begins with a definition of the full-grown man of the measure of the stature of the fulness of Christ, the emblem and the promise of a new unity in Christ. And you remember Jesus said there must be one fold and one shepherd. That is the whole meaning of what we call redemption. That is the first, not the last, word of the gospel of the New Testament.

And so we have to shape our ministry and our testimony in these days, calling men to the practise

of fellowship. After all, morality in the Christian view is the practise of fellowship. It is the heart of Christianity. And you have only to read passages in the New Testament where St. Paul asks his readers to realize that the things he exhorts them to are those moods and attitudes of the mind that make for fellowship, the society-making graces, willingness, long-suffering, patience, forgiveness, forbearance—those things that make for unity and for unification. But let me remind you of this especially. It is very easy to talk about the public aspects of this problem of unity. But the decisions that must be made if this work is to be successful are not the pronouncements of public bodies, however earnest they may be, however extensive they may be. The hope is not in movements—as I pray you laymen to emphasize in your laymen's movement—for the simple reason that there is a superstition in us, a cowardice which thinks that a movement is going to do what we personally are not prepared to do. But it is not going to be done if we are not to do it. The decisions which are to save the world are the decisions that you and I must make in the secret places of the heart. And I pray you men and women that there be decision. I'm tired of the people who are passengers in the great process of redemption, the people who have to be carried. I'm tired of the people who take it all out in talk! I'm tired of dilettantes with a bit of this and a bit of that. I'm tired of conventions which pass large, vague, general resolutions that have no good in them. Men and women, we must bring ourselves to this task wholly dedicated, and finally and irrevocably committed beyond the possibility of recall.

One thing more. All this goes back to the nature of God and the choice about this world you and I have at last to make, decisively, whether we are going to have for our God the God of Christ the Slayer or Christ the Slain. But if our New Testament has taught us anything it means that men look for our God in the Crucified, and look for the most characteristic expression of unity in this: "Father, forgive them, for they know not what they do"—that instance of love without limit. And so when Paul said to his Ephesian friends, "Be kind to one another, tender-hearted, forgiving one another," he wasn't mouthing a pious platitude, he was exhorting them to battle. But remember how he brings it home—"even as God in Christ Jesus forgave you." Forgiveness is the first act in creating a society.

I am watching for some prophet to come to preach to this generation a great sermon on forgiveness as the basis of social redemption. Forgive one another not because that is the nature of man, but because it is the nature of God. It is true manliness and therefore true Godliness to which you and I are called to-day, and out of this we ought to find a gospel, far removed from the futilities of a cheap and easy philosophy, which is centered upon that kind of God, whose door is repentance, whose ground plan is the Christ and whose law is fellowship.

# Owen D. Young at Syracuse

Through the courtesy of the Little Falls, N. Y., *Times*, we are able to give our readers the complete text of the notable address of Owen D. Young at Syracuse. The *Times* spoke of the address in part as follows:

"Mr. Young stirred his audience with an appeal for this country to adhere to the court of international justice established at The Hague, declaring that our dream of 'splendid isolation' is merely a chimera—a myth—deluding us into thinking we can thus easily evade our international obligations. Mr. Young's every pronouncement is carefully weighed, for citizens as well as statesmen of this country, in fact, of every country in the world, realize that he is a keen observer and that his plans are both practical and workable—witness the Dawes plan already bringing Germany to her pre-war prosperity.

"Mr. Young presided over the 'international night' meeting of the national Convention of Universalists, being introduced by Dean John M. Atwood, president of the national body and head of the St. Lawrence Theological School, Canton. As Mr. Young stepped forward to address the gathering he was greeted by an ovation that continued for several minutes and when he concluded his brief address the ovation was resumed. He spoke as follows:"

MUTT said to Jeff: "Do you know that the world is round?" Jeff said: "Is it?" "Yes," said Mutt, "and do you know that there are four hundred million Chinese people right straight down through beneath us on the other side?" "What keeps them on?" asked Jeff, and Mutt replied: "The law of gravity." Jeff, scratching his head with a skeptical expression, asked: "What did they do before the law was passed?"

I use an international illustration for the purpose of discussing international relations, because international relations are composed of two kinds of laws. One is the man-made law. This finds its origin in treaties and conventions and customs which we voluntarily assume. Its instruments of expression are foreign offices and diplomats and international courts and League of Nations. There is another set of laws underlying these man-made laws, more fundamental, and to which we must involuntarily submit. Laws of economics which govern our productivity, our consumption and our interchanges. The laws of morals, which set the standards of relations of man to man. Whether he speak the same language or be of the same color, or be located in different parts of the earth, or have different habits and customs—still the law goes on.

Whether or not the United States of America will join the League of Nations or international courts or disarmament conferences, or enter into treaty relations, is a matter of its own choice.

The majestic will of a great democracy may determine that momentous question. We may become heated in its debate—we may make enemies of our friends and friends of our enemies, depending upon whether they agree or disagree with us. We, individually, may applaud or decry the action of an all-wise Senate, but nevertheless this great country may decide for itself. It may assert its sovereignty, it may assert its independence—it may assert its

determination to be free from all foreign entanglements. It may so decide and act. After all is said and done, even if we refuse, it has not taken itself out of the sphere of international relations.

We have only refused to participate in those minor man-made laws which affect, but do not control, affairs of great peoples and of great nations. We still retain, whether we will or not, our participation in the economic and moral affairs of the world. We can not refuse to take our share of economic and moral responsibility without being a defaulter to the law. It is a part of the law of God that he who defaults must pay the penalty. No individual is small enough and no nation great enough to escape it.

We may refuse to sit in an economic conference of the League of Nations, but we can not control the movements of the goods of the world in the international market, nor can we be free from the effect or reactions of those movements upon ourselves.

So, after all, we must participate with some intelligence—we must take some interest in these great underlying laws which govern the world.

We are in a relationship to-day with every country of the world more close and compelling than can ever be imposed by treaty or an international court or League of Nations. We sit in whether we will or not. We can say we won't, but the law still operates. Isolation is a myth, with ideas and goods moving swiftly in a contracted world.

After all, these man-made laws are only the superstructure on the great foundation laws. It is highly desirable for the world's welfare that the gears of the man-made laws mesh with the gears of the fundamental ones. It is a great comfort, however, whatever may be our faith, to know that if there is any stripping of the gears between the two, the gears of the man-made laws will go. We do not need to worry about that.

So, if we are sitting in, in the great field of international relations with the master laws which we can not escape, it might be well enough for us to consider whether we should not sit in on the man-made, superimposed laws sufficiently to see that the gears of that little machine mesh with the great master machines, of which we are a part anyway.

Perhaps the greatness of the League of Nations, the greatness of the International Court, the sublimity of sovereignty, are mere childish emphasis on words. It may be that the question for America is whether or not she will perform her part in the great machine—whether she will assume her responsibilities or whether she will default.

She stands as the greatest creditor nation in the world. She has the master natural resources of the world. She has the responsibility which goes with them.

Perhaps it might be well enough for her to take such part in the political conventions of the world as will insure the maintenance of the gears in the interest of peace.

# Perkins on Why Syracuse Was Unique

DR. FREDERIC W. PERKINS of Lynn gave an interpretation of the Syracuse Convention at the Boston Ministers' Meeting, Monday, Nov. 2. Important and useful as was Dr. Perkins' formal address at the Convention, this informal presentation in conversational style was much more effective.

Following the address, Dr. Marshall, Mr. Nichols, Isaac Smith, Mr. Raspe, the president, and others took part in a discussion, all of which was appreciative. Dr. John Murray Atwood, President of the General Convention, then arrived from a "Cabinet" meeting which he was attending, and spoke briefly, emphasizing the thought Dr. Perkins had presented.

Dr. Perkins in beginning said that he must keep himself from a discussion of details, fascinating as they were. One feature of the Convention that he could not pass over without a word was the great gathering of laymen, a hundred or more men, many of whom heretofore had not been actively connected with church work. "For two full days," said Dr. Perkins, "these men had given themselves without rest to a discussion of better church administration, better church finance, and the deeper spiritual values of the church." It was a prophetic and inspiring gathering.

### The Unique Character of the Convention

"In as few words as I can," he said, "I wish to express the unique character of this session of the General Convention. It joined together two attitudes too often put asunder. It was a Convention which combined the utmost enthusiasm for our own distinctive work, our own contribution to religious thought and progress, with equal enthusiasm for our entering those larger fellowships so characteristic of the age. Either one would have made the Convention notable. Together they made it unique. Almost invariably, in the past, when one of these things has been emphasized, the other has been left in the background. I have been at Conventions when the only word emphasized was *our*. All that was said was true, but all the time it was carrying the implication that this was all. At other times I have been at Conventions when we caught a vision of unity, when we became conscious of a Pentecostal experience and every man heard his neighbor, although in a different tongue, speaking the message of the wonderful works of God.

"The most unique, the most significant, the most hopeful, the most prophetic Convention in my thirty years of ministry is that which joined together these great experiences. It was not merely an absence of antagonism which we found at Syracuse; it was the deep feeling that one necessitated the other. Every one felt that the supreme motive for making our distinctive contribution was that it was part of a symphony and not merely an individual thing.

"It was the first time in our history when not one discordant note was sounded when two great overtures were made to us.

"Let us observe how these two things appeared in the Convention.

"First, it was a Convention which emphatically was one of devotion to our own denominational work. There was pride and satisfaction in what had been accomplished.

"Pride in our financial situation, pride in the new integration of our forces, pride in the united efforts of the laymen, pride in reports from mission fields at home and abroad, combined to make the Convention one in which all loyal Universalists took enormous pride.

### Fighting with Our Faith

"Why was it that a Convention which took such pride in itself and its own distinctive work, and which thrilled to a challenge to do even larger things, had an equal sense of pride in a recognition of the larger fellowship? Because of this: We have come to make a subtle but real transfer of emphasis from fighting for a faith to fighting with a faith. It is not a mere play upon words. It is not a mere juggling of terms. It is a great thing to fight for acceptance of faith in the Universal Fatherhood of God. It is a greater thing to fight against the evils of crime, intemperance, greed, selfishness, national and international, using as our weapon our faith in the Universal Fatherhood of God.

"It is a great thing to fight for the faith that goodness has power to triumph over evil—that there is good in every man—to fight the people who oppose it. It is a greater thing to fight with the faith to make goodness triumph in every life. Gethsemane gives us a supreme picture of a man who in the last extremity fought with that faith. He held true to his deepest conviction that there was good in the mob of cruel men about him.

"The Syracuse Convention was shot through and through with the consciousness of what a mighty power we have fighting with our faith.

"When men are in that mood, there is no incongruity between loyalty to the church which gives them their opportunities and supplies them with tools, and in reaching out the hand of fellowship to all who have reached the same faith.

"I never have been able to follow the logic of those who say that, just because our faith is widely accepted, our special interest in it can cease and ought to cease. I can not fathom the reasoning of those who hold that when a certain spiritual capital becomes necessary to all, it becomes unnecessary and impotent in the house where it first was created. In this Convention that kind of *non sequitur* was absent. The great thing about the Convention was the consciousness that the working power of our faith has come to be appreciated by others.

### Significance of Overtures

"The great significance of the overtures made to us from without, lies in the fact that they were not made to us on the basis of theological agreements which unquestionably exist, but because of the dire need of the world to have all the people who are fighting the same battle say so. The Convention then was unique in putting together those two elements of loyalty to ourselves and loyalty to our larger selves."

Discussing the Unitarian resolutions, Dr. Perkins said that the note of a larger liberal sect was absent. The resolutions do not attempt to make a new denomination whose radius is a little larger but which keeps the old distinction between liberal and illiberal, but to join together in a council liberals from anywhere.

Discussing the Congregational resolutions, he said that they must be read in the light of Congregational traditions and history. The original Congregational churches were not based on creeds but on covenants. Then for a time creeds came in, limiting and excluding. The Kansas City declaration was an attempt to get back to the old basis of covenants.

In this connection Dr. Perkins praised highly the long editorial which appeared in the *Universalist Leader* Nov. 7, and of which he had been given an advance copy. He urged every minister to read it, not when he is in a hurry or when he must slight it, but to read it, study it, ponder it.

Besides the speakers there were present at the meeting Messrs. Raspe, Isaac Smith, L. L. Lewis, W. S. Perkins, Titus, Bissell, Hadley, Brush, Nichols, Marshall, Leighton, F. S. Walker, Cowing, Ayres, Huntley, L. W. Attwood, Sprague, Hoyt, Torsleff, Houghton, Spear, Patterson, Howes, and van Schaick. Also Miss Earle, Miss Kirk, Mrs. Chamberlain, Mrs. Todd of Minneapolis and Mrs. Haynes of Lowell.

# The Unitarians at Cleveland

Two major denominational agencies convened in the First Unitarian Church, Cleveland, Ohio, during the week of Oct. 11; and on Thursday, Oct. 15, the merger of the General Conference with the American Unitarian Association was made complete. This ended a movement that had advanced over a period of four years to consummation; and thus organized, Unitarianism began its second century with greatly simplified and more democratic machinery.

The attendance at the thirty-first and closing session of the General Conference and the first biennial session of the American Unitarian Association surpassed expectations. Three hundred and twenty-five delegates were registered. The program was full and varied. For three days there was action in one quarter or another every minute, and often there was activity in many quarters at the same time. The boards of the Alliance, the American Unitarian Association, and the Unitarian Sunday School Society held regular meetings. Luncheons were arranged for the Ministerial Union, the Women's Alliance, and the Laymen's League. More applications for reservations at the dinner of the Young People's Religious Union were received than could be granted. The general public responded eagerly to the invitation to the two public meetings, held through the generosity of a church neighbor in the Euclid Avenue Temple.

From the business sessions the more spectacular output was the resolutions adopted. An overture for church unity was voted in an invitation to the Universalist General Convention to appoint a commission to meet with a similar commission to be named by the American Unitarian Association.

. . . . . .

The president and directors of the American Unitarian Association were requested "to consider seriously the advisability of creating a department of social progress for the purpose

of co-operating with such organizations already existing in other denominational bodies." This resolution was presented by the Rev. Dilworth Lupton of Cleveland.

Commendation of the Near East Relief was voted; faith in the principle of free speech and free assemblage was reaffirmed; and it was recommended that the program committee for the next conference give a prominent place to the subject of religious education.

In the missionary field new interest was voiced and a resolution introduced by Dr. John H. Lathrop was adopted. It follows:

> Entering upon the new century, conscious of an imperative duty to increase the scope and effectiveness of our missionary endeavors, we request the Board of Directors of the A. U. A. to appoint a commission for the purpose of studying the methods, expenditures, and results of our missionary enterprises of the last few decades as a possible basis for determining the future missionary policy.

The Association again recorded its conviction that the supreme question now before mankind is that between war and peace, and pledged its support to all efforts to organize the nations on a basis of international co-operation and law.

"Specifically," this resolution read, "the Association commits itself to the campaign for the adherence of the United States to the World Court, for the entrance of the United States into the League of Nations, and for the official pronouncement by all the nations of the world that war is a crime and must be outlawed as such, not in word only but in deed and truth." The author of the resolution was the Rev. Frederick M. Eliot of St. Paul, Minn.

Gustave A. Breaux of Louisville, Ky., vice-president of the General Conference, presided at the business sessions until the act of merger was consummated and Dr. Samuel A. Eliot took the chair. The customary reports of the Council and treasurer were presented. An important place was assigned to the Unitarian Foundation, which presented as its representatives Dr. Minot Simons of New York City, the Rev. Charles Francis Potter of Antioch College, Yellow Springs, Ohio, and Ernest G. Adams of Providence, R. I. Two reports of special commissions were referred to the directors of the Association; the Rev. James C. Duncan of Clinton, Mass., president of the Unitarian Ministerial Union, presented the report of the commission on regional conferences; Chancellor Samuel P. Capen of the University of Buffalo submitted the report of the commission on improvement of candidating methods. Part of one session and all of another were devoted to discussion of "Unitarian Opportunities in the New Century."

Group conferences, a reception, a sight seeing trip, and the conference sermon completed the program. The conference preacher, the Rev. Ralph E. Bailey of the First Unitarian Church, Omaha, Neb., not so many years ago was minister of the very large Baptist Church of the Master, situated a short distance from the Unitarian church in Cleveland.

Everything was done that could be done by the Cleveland hosts to make the meetings a success. Dale Brown was chairman of the local committee, and the office secretary, Miss Julia Dickinson, rendered invaluable service. The Rev. Dilworth Lupton, minister of the church, co-operated enthusiastically, and greeted the delegates with an address of welcome in which he said: "I hope this conference will look reverently to the past and daringly to the future. A century is past. The future should challenge every spark in us."

The following committee was named to arrange the program for the next session in 1927: Dr. Horace Westwood of Toledo, Ohio, chairman; Dr. Sydney Bruce Snow of Montreal, Canada; Representative Norton D. Hull of Chicago, Ill.; Mrs. John Burnet Nash of New York City, and Edward P. Furber of Watertown, Mass.—*Christian Register.*

# Sunday School Conferences at Syracuse

Tuesday, Oct. 20, of the Sunday School Convention was devoted to a series of group conferences in general charge of Mr. Carl A. Hempel.

"The Superintendent and His Task" was conducted by Mr. A. H. Homans, of Cleveland, newly elected treasurer of the national organization. He introduced himself as a "plain business man who had had the problem of religious education constantly before him in the shape of a family of five youngsters." Mr. Homans took up first, in accordance with the typed outline with which he thoughtfully provided his hearers, the relationship of the superintendent to his church. In his opinion the superintendent should be appointed by the church itself, a church officer, responsible to the church and making to that body an annual report. Although the majority of the class indicated that their superintendents were elected by the school the consensus of opinion seemed to be that appointment by the church body was the better arrangement. The discussion then covered the relationship of the superintendent to the pastor, the educational committee if any, departmental superintendents, other officers of the school, teachers, pupils and parents. Most Sunday schools with representatives present seemed to have had considerable difficulty in keeping in touch with the parents and enlisting their interest. Invitations to socials and suppers, delivered by the teachers in person, was suggested as the most generally successfully method. Mr. Homans emphasized worship as the most important feature of the superintendent's work, but agreed with many of his class that he should not reserve this function exclusively to himself. Success was reported in one quarter with the system of giving the missionary superintendent five minutes of each Sunday morning to emphasize missionary education. Mr. Homans reported that in his school the same end was accomplished by a missionary instruction program one Sunday a month. Several superintendents present said they had found much satisfaction in using the adult pupils' co-operation and assistance in the worship program, that they enjoyed participating and thereby received training themselves in religious education. Mr. Homans closed by touching on the various sources of help and inspiration for the superintendent in books, magazines, institutes, and visits to other Sunday schools.

In "The Beginners and Primary Group," Mrs. Mary I. Chamberlain said:

"We must create an atmosphere in our Beginners and Primary when little children may truly learn to worship and to know God as a dear Heavenly Father. What materials shall we use for religious education that the children may learn to appreciate God?

"Some one has said, 'Worship is the opening of the soul to God.' What a privilege it is to open the soul of a little child to God through song, through Bible verses, such as 'He giveth snow like wool,' and 'Your Heavenly Father feedeth them.' Some of our Bible verses are prayers and some of them may be used as preparation for prayer, such as 'He has made everything beautiful in its time.'

"Use this verse as a foundation for a program with the use of pictures or nature material, with music and seasonal songs with the right story as your connecting link, and you can truly lead the child to know God as the 'giver of every good and perfect gift.'

"If we as teachers of little children can teach them to pray naturally and sincerely, we have indeed opened their souls to God. If we show a child beauty in life and appreciation of beauty we can easily show him the way to God."

Mrs. Josephine B. Folsom dealt with the problems of the Junior Group as follows:

"The Junior age is one of restless activity, mentally, morally, and physically. The child is eager to learn, zealous to use his

knowledge and sensitive to ideals. Character is building fast. He is just emerging from home boundaries to realization of social consciousness. Group formations, Camp-fire, Girl and Boy Scouts, Junior Y. P. C. U., class organizations, have their chance in the devotional period to develop ideals of character, the social activities to utilize the keen brain power, the stirring impulses of unselfish leadership, the cultivating of dawning abilities along constructive lines which shall help build the child into the fine, strong type of Christian boy or girl.

"The big problem is sympathetic, understanding leadership from adults which can give this group, too early taking the outward aspects of adolescence, with the inadequate home and social environment making it lose its proper heritage, and tactfully guide it into a love for wholesome, healthful recreation, a desire to know and collect the best in fun, in information and ideals.

"In short it is for us to realize the great opportunity for religious education which this group offers."

Mrs. Clara A. King conducted a discussion on "Dramatics and Pageantry in Religious Education," with special reference to the pageant presented by the Syracuse Sunday school the previous Sunday evening, which had been witnessed by most of the delegates. Many questions were asked about books on the subject of pageantry, and it was suggested that those interested apply to the Loan Library of the Sunday School Association for books. According to Miss Slaughter, who was present, their collection is very up to date. Mrs. King was particularly emphatic in assuring those present that a director for a pageant could always be found in their own parish, either trained or capable of being trained. "Never urge people to take part," she said. Only those who are ready and eager to join in can create the right spirit for the work. The director should appoint committees for costumes, music, lighting and finance. The cost could be kept down to a few dollars generally, if those in charge made up their minds to shop in bargain basements and at remnant counters. The photogravure sections of the Sunday papers were invaluable for reference in costuming. Mrs. King illustrated her talk by showing several costumes which she had used, and draping a model for instruction.

In the group gathered for discussion of the Home Department, conducted by Miss Grace A. Rice, a letter was read from Mrs. Stoner in which she stressed the standards of efficiency and asked for two reports a year, June 1 and Dec. 1. There was some discussion of the standards of efficiency, and it was found that there were people who sent their quarterlies by mail and others who called more than four times a year; there were some who had socials and some who had not attained that; and some who gave good-sized sums of money into the church school treasury. It was evident that much work was being done which could not be tabulated.

The theme of the Conference on Organized Classes, conducted by Miss Inez E. Warner, was that the work of organized classes is "religion in action." It is a means of training pupils in real religion by their doing for others and by working together. It is also training in business methods of doing church work, a training which should give us leaders able to do things systematically and efficiently. Many helpful suggestions for class work and wholesome pleasures were given by representatives of various schools. The subject of the overlapping of church groups, such as class organization, the Y. P. C. U., Mission Circles and women's organizations, was discussed.

Mr. Hempel lead the discussion on "Finance in the Church School," as follows:

"The school should be financed through the budget of the church. Every member of the school should be a contributor to the support of the church, pledging themselves to that support at the time that the budget is raised, signing cards as do their elders. They assume a moral obligation to pay for fifty-two Sundays in the year. The money is paid to the church treasurer. The church in turn should include in its budget an adequate amount for the support of the church school. This is paid regularly to the treasurer of the church school; the school shall handle its own expenditures and pay its bills from the amount given to them by the church. It places the responsibility in both cases where it belongs, children supporting the church, the church supporting the church school. The educational value of missionary giving should be recognized and the special appeals for our missionary projects should be used in all their fullness. This is a special appeal, and the G. S. S. A. envelopes should be used. The child gives according to his interest in the particular appeal. This is vastly more educational in missions than the use of a general appeal simply 'For Others.' "

# Reactions of Our Readers

### FIRST LETTER FROM MISS BOWEN

*My dear friends:*

It seems only a few days ago that I started away from my native land and turned my face toward the Sunrise Kingdom, so vague and unreal in my imagination. But now that I have actually arrived in Japan it seems just as unreal and fanciful as my early dreams of it were. Moreover, I can not force myself to realize that I am really living there, for I, like Mrs. Cary, do not feel that I have come into a "foreign" land or that I am dwelling amid many thousands of "strange" people! I have not ceased to feel "at home" among *friends.*

There are many reasons for the happiness I have already found in Japan. In the first place, I had not crossed the gangplank or set foot upon the dock in Yokohama before several Japanese and American friends had clasped my hand in a cordial greeting. After I had stepped down upon the dock there were still more friends, until it seemed to me that all Japan was extending to me a warm and sincere greeting. In all, there were fifteen of our loyal Universalist friends at the pier in Yokohama!

Then I had expected to find Yokohama and parts of Tokyo very depressing because of the disaster they so recently suffered. When I read in the papers that so many square miles had been laid flat by earthquakes and fire I did not imagine that in two years so much could have been accomplished by way of reconstruction. Wherever I have been the debris has been completely removed. The cities are very flat appearing with their seas of small one-story temporary structures. Now and then there stands in the devastated areas a large, tall building which withstood, by some miraculous means, both the sweep of the flames and the shock of the quake. But these buildings are as conspicuous and out of proportion as a New York sky-scraper would be placed in the midst of small city blocks. Even so, it is a great marvel and pleasure to me to see what great results the brave Japanese people have accomplished in their work of reconstruction. As we rode from Yokohama to Tokyo, across the city of Tokyo to the Blackmer Home, I marveled greatly at these things and simultaneously became conscious of a growing respect for the Japanese people.

The Blackmer Home was a happy revelation, too. From the moment I crossed the threshold I had a feeling of being *at home.* I found cheer, comfort, hospitality, neatness, friendliness, happiness, all within the four walls of the slightly severe Home exterior. At once I felt thankful to Miss Osborn, Miss Hathaway, and Mrs. Rowe who have expended so much effort to make the Home and its spirit what I found it to be. I have come into it after all the hard work has been done and, instead of finding any discomfort, I have already found comfort and happiness on every side. Mrs. Rowe and Bernice Kent have proved to be just as fine as the reports of them have been. I am already enjoying being a member of their family.

The hardest thing for me to bear in my experience thus far has been something that you probably did not think of when you imagined me fitting myself to my new environment. It is my inability to speak Japanese to the girls in the Home! Here are

eighteen sweet, attractive Japanese girls in the house with me, and I have so much to tell them about the girls back in America and hundreds of other things in which I know they will be interested, but I can't say anything in Japanese to them and they, with a few exceptions, do not easily understand English. I never felt so powerless and ineffective before a group of girls. Then, you see, Japanese girls are very timid. In this respect they remind me of nothing so much as wild birds. It does not help matters much that I am such a *large* foreigner. I feel very like a giantess in their midst and, judging by their timidity, they join me in that feeling. If I could only talk to them! For this reason I am sure no one in the language school is more eager to learn the Japanese language than I am. I can scarcely wait for my next lesson to come at which time I may grasp a few more words to use in a future conversation with these lovely girls. Handicapped as I am, there are still two ways in which we can reach each other across the temporary barriers; we can smile at one another and sing in the same language. Perhaps you wonder why the few girls who can speak some English do not do so in my presence, thus bridging the gap between us. The reason for their hesitancy to do so is again because of their timidity. Little by little they dare to use a few more sentences in English conversation with me, gradually I shall be able to use some Japanese sentences until, eventually, we can converse freely. It all takes time and patience. I am just beginning to understand.

I thought it was going to take much patience to confine my efforts for the first two years largely to the language study when I was so eager to bury myself in the active work of teaching and mixing in the social life of the Japanese just as soon as I arrived. I know now that it will take all the patience I have, but I also realize how ineffective my efforts will be without a language background. So I am happy and eager to study the language of my newest friends.

But I must come back from the interesting, challenging present to the immediate past in which so many of you took an active part. Even in the excitement and thrill of my present experiences my heart wanders continually back to you and feels anew a deep appreciation for the "God speed" you so thoughtfully gave me. The assurance of faith and good will with which you endowed me has been, and will continue to be, a treasure chest from which I can draw new courage, new faith, and new hope when my supply runs low. Accept my deep gratitude for your great kindness.

*Georgene E. Bowen.*

*Tokyo, Japan.*

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## A PLEA FOR THE COUNTRY PARISH

*To the Editor of the Universalist Leader:*

If what I have to say has any point, it is a plea for the country parishes and for new work and a new effort in neglected or once abandoned fields. What sometimes seems a desperate or impossible condition may be just a call to a readjustment that will bring undreamed success.

The best news from the denomination seems to me to be that the theological schools are filling up with men as eager for service as for their own fame. Such men will see opportunities where others miss them. That's worth far more than a million dollars.

On a hill in the little village of Wellsburgh in Pennsylvania is a little church that is very dear to me My grandfather helped to build it My mother sang there. Dr. A. J. Patterson preached there. From it have gone out brave, effective men and women. But for many years it was neglected. No long distance chart would have called it anything but hopeless. Family pride and "sentimentalism" kept the fabric of the old building together. Family pride was "narrow" enough to resist its uses for other than its original intent. A year ago, on his own charges, Dr. Hall visited it with George Gay and in the name of the Murray Lectureship. The town was surprised to learn that forty or fifty people came out.

Time passed, and Whitesmith came over from Linesville. He came seeing that if the church lived it must be as a Universalist church serving the community. He did not whisper in the ear of the few remaining Universalists, "Let's drag along with such few old stock Americans as can be gathered," he said, "Your servant for the community's sake to work with you for a brighter, better, happier town," and he said it to every one. And then he practised as he preached. If any one else has made better use of an opportunity, I do not happen to know about him. He found the most intelligent men and women and set them to work. He forgot all the illusions and delusions about "foreigners." His quartet might be called the "international" so far as names are concerned. For perhaps the first time in the history of the world, a Universalist church has received a proposal from a Greek Catholic group to be made part of a Universalist church. The minister had taken the trouble to find out how they felt and thought, and had ministered. The short of the story is that on a poor Sunday, Whitesmith speaks to one in five of the population, but usually to one in three. There's a lot more to the story and Whitesmith should tell it.

Mattapoisett, Mass., is another of the few churches I know. It was opened by Dr. L. W. Coons, State Superintendent, this summer against the advice of influential members. The supply was given two or three Sundays to "see what could be done." He asked the community how they felt about a service at 4 p. m. that should be "for the community," to supplement and not to compete with other religious efforts. Good music was provided. During the summer we probably had as large congregations as were gathered in the village. And when the summer was gone, others than Universalists didn't want the meetings to stop. They have not stopped and the present incumbent is doing better than the supply. He is a Mr. D. H. Smith, who attended the Sunday school there years ago. On the 10th of October I was going back to perform as much of a marriage ceremony as your Massachusetts law permits. I asked one of the Mattapoisett parish how they were getting on. "We had pretty near a full church last Sunday. But, of course, that was the community sing. Next Sunday won't be much because there will be nothing in the way of special music." But the next Sunday, in a chilly church, and dark, there were at least forty men. And the minister said, "Next Sunday the electric lights will be installed and the furnace made ready to light." And that's the story as far as I know. It has, perhaps, cost the Massachusetts Convention $60 to $75 for this experiment. I don't know what it has cost Pennsylvania. I haven't heard any complaints.

If these two—why not more!

*H. B. Taylor.*

*Meriden, Conn.*

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## THE SUNDAY SCHOOL MISSIONARY AND HER WORK

*To the Editor of the Universalist Leader:*

A recent letter from Miss Kent to her home church at Nunda, N. Y., has this suggestive description of her Dojin House Sunday school:

"How curious it would seem to you to peep in on me leading our little Sunday school of eighty members on a Sunday morning. Although the language would seem like another world, the spirit of the songs and service would make you forget the difference completely. Beside me, you would see a rack on which are hung our little songs, written with a brush and black paint in bold characters, that every one may read. We do not use books at all, because there are so many other things we need, but the present method is very satisfactory. Or perhaps you can imagine me teaching my class of older girls, such dear girls and so earnest.

"You know Miss Bowen is already with us. She is a fine woman and we love her dearly already. I am going to get a class organized for her and draft her into service very soon.

"Thanks to the kindness of our good friends in America, I was able to send two of my teachers to Karuizawa for a glorious ten days at a Conference on Religious Education. They have

brought back enough enthusiasm and spirit to carry on a dozen schools, and have managed to present their new ideas in such a way as to fire my other girls with pep and vigor.

"Saturday we plan to have a children's party day, including a good time and 'eats.' If the weather permits, we will have the greater part of the program out of doors. If not, our new Midori Kindergarten room will house any activity splendidly.

"Our new church grounds seem to me most favorably located. Plans are now afoot for a temporary church which will serve as a kindergarten provided we can get funds enough to back it. We could run on fifty dollars a month with the tuition we should receive. At present we can not see where the equipment will come from, but by experience I know that we can bank on the friends at home, so that between now and April (when we would wish to start the kindergarten), I feel confident the equipment will be forthcoming.

"I have taken Miss Osborn's advice, 'Study for an all round view,' and I am living a normal, happy life. I love the work as much as it is possible for any one to do, but I enjoy my fun, too. Up until recently, I have restricted my friendship too closely to my native neighbors, which I believe was unwise. I dance, sing, play cards, ride horseback, and theaters and good movies tempt me to indulge. During my playtime, I leave my work in a work-a-day world, but when I work I leave my play entirely."

In another letter, Miss Kent tells of the health campaign started in the kindergartens this fall, and of the physical examination corner, at the Dojin House, furnished with a part of the money sent by the General Sunday School Association for equipment.

The Nunda church has sent a gift of money to Miss Kent once or twice a year and, until the last time, she has spent every cent of it for the Mission. This last time, she says she was entirely selfish with her gift. Augmenting it with some Christmas money, she bought for herself a *typewriter!* Somehow it does not seem quite our idea of selfishness to spend gift money on so necessary part of a missionary's equipment as a type-writer.

*A. G. E.*

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## A GREAT CHANCE TO START UNITY

*To the Editor of the Universalist Leader:*

May I intrude again upon your valuable space? I was tremendously interested in the report you gave in the *Leader* of the resolutions passed at the Convention. I could not remain at Syracuse long enough to hear the report first hand. Why must such a report be postponed until the end of the convention when a good number have left and those who have remained are tired out? I searched in vain for any indication of a resolution with regard to the Scopes trial and the matter of anti-evolution laws, but found nothing. I dare not offer this as a criticism, for I suppose I might have left such a resolution with the committee, although I would not have been there to speak for it.

At the recent meeting of the Unitarian Laymen's League at Cleveland provision was made for a nation-wide campaign against anti-evolution laws. Some of us are much interested in this matter. We see clearly the issues of intellectual and religious freedom involved in legislation such as that which has been effected in Tennessee. Some of us are doing what we can in our small way that people may understand the issues and enter the fight. It so happens this very evening I am to speak to a group of men on "The Scopes Trial and the Principles at Stake," and to a group of Unitarian laymen!

Now can you not see I am somewhat embarrassed? Here I am urging Unitarian laymen to help the cause. What have Universalist laymen done? I write to suggest that here is an excellent beginning to make both in the matter of opposition to anti-evolution laws and denominational co-operation. The good editor of the *Leader* has written vigorous editorials about the Scopes trial. Many ministers have exhausted their congregations in the matter. We have had many words. Why not some action? There has been much talk about denominational co-operation. One of the best moments of the General Convention was when it rose to its feet in fervent emotion to applaud the great message Dr. Speight brought from the Unitarians. Good emotional response. Why not some response in outward deed? A Commission on Comity and Unity for the next two years was appointed. What is going to happen in the meantime? Can we not have some action which would help this commission in its future deliberations? In other words, why can't the Universalist laymen co-operate with the Unitarian Laymen's League in the great battle for intellectual and religious liberty? Here is a beginning toward the realization of an ideal. Here is talk and feeling put into outward deeds. Perhaps this might lead to co-operation with other denominations. What more appropriate beginning in the matter of unity could we have than a unity for liberty? Why not? What do *you* think about it, Mr. Editor?

*Norman D. Fletcher.*

*Haverhill, Mass.*

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## THE CREEDS FROM A NEW ANGLE

*To the Editor of the Universalist Leader:*

Truth does not release us from obligation. Contrary to some teachings, eternal solitude is exceedingly harmful in effect. We are not asked to absent ourselves from all society because of the difference under a creed. The "aims, motives, and attitude" of all churches, whether liberal or orthodox, should be appreciated from the fine sense of obligation to live, or to make an attempt at least to live, that life of holiness which does not come under a creed, but makes a common basis upon which to build love and brotherhood. If I am asked to resign from "church fellowship" because of too liberal a theology, I shall resign. I shall not, however, congratulate myself on an exalted opinion, nor censure the organization that has desired my resignation. I shall go out, trying to live a higher and nobler life, and appreciate my brothers of the church for the value of their service in so many ways to mankind, realizing that each in his own way is trying to serve God as has been revealed to him.

*Universalist.*

* *

## FROM A PROMINENT METHODIST

*To the Editor of the Universalist Leader:*

I am enjoying the *Leader* so much that I want other people to enjoy it too. So I heed your call for friends to help in sending to those unable to pay for it. Therefore check for $10.00 for that purpose.

*A Methodist.*

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## THE REAL BASIS OF PEACE

*To the Editor of the Universalist Leader:*

In "The Enemy," a play being produced in New York, London and Vienna, war is depicted as it is and some of its effects shown. The enemy of mankind is hate, according to Channing Pollock, the author.

In John 13 : 34, we read, "A new commandment I give unto you, That ye love one another." If we followed that injunction fear, suspicion, jealousy, greed, ill will and the other things that develop into hate would find no fertile soil in which to grow.

We are elated over the news of the peace pact agreed upon by France, Germany and Belgium at Locarno, in which Great Britain and Italy join as guarantors. There is danger, however, that people and nations will place too much faith in this agreement and settle into a false state of security.

"Peace is not the product of documents. Peace is the product of good will among men." (*Herbert Hoover.*)

The old saying, "In time of peace prepare for war," should be replaced by this: In time of peace organize to make war impossible. We must stop "the next war" now. If the minds of men are free from the causes of hate, war will not come. "Peace," says one editor, "is something more than a mere cessation of fighting; it is a state of mind in which there is no war purpose."

War has been outlawed and abolished between cities and between states. We have outlawed dueling, piracy and slavery.

Why do civilized (?) nations continue to use a large percentage of their income to maintain military preparedness for war, when a small part of the sum would promote a mental preparedness for peace that would make war not only unnecessary but unthinkable?

"Whatsoever ye would that men should do to you, do ye even so to them." If we would that men be not jealous, suspicious, fearful or holding ill will toward us, let our own minds be free from these things.

The only thing that stands in the way of making this a world of peaceful, prosperous people is the spirit of selfishness. The greatest present-day need is the spirit of love, faith, and unselfish service. When we make up our minds to solve our problems in the spirit of good will we shall have a worth while world. We must co-operate to change the war-thought to the thought of peace and good will.

The way to freedom is open. The pathway is clear. It is for us to enter, if we have the spirit of unselfishness and love for humanity.

*H. F. Kendall.*

*Springfield, Mass.*

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## SHALL WE ABOLISH LAYMEN'S SUNDAY?

*To the Editor of the Universalist Leader:*

Shall we abolish Laymen's Sunday as such? From my own experience, yes. Our congregations are in a sense peculiar—and largely of one accord—in that they do not take kindly to laymen usurping the prerogatives of the clergy.

By dropping the name of the day and not the spirit of it I am convinced that better attendance will be secured. Then the service should be conducted by the minister, the address by a layman *who shall not have been heralded from the platform or through the public press.*

It has been my privilege to speak a few times in the interest of the Five Year Program. Such audiences as I have had have been attentive and receptive, but if I had not been announced for that day I am sure that many more would have been in attendance. Of course the excuse for not attending service is always easy to find if one desires to do so.

*Cummings L. Lothrop.*

*Springfield, Mass.*

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## FORMER PRESIDENT OF CALIFORNIA CONVENTION BACKS US

*To the Editor of the Universalist Leader:*

I find that I am way behind on my present year's subscription to the *Leader.*

That I may square myself I am enclosing a "peace offering." Take what I owe you out of the ten dollar check and as, according to your July 25 editorial, your "meal and oil are low," use the remainder to replenish the lowness.

*D. W. Mott.*

*Santa Paula, Cal.*

* * *

## INDIANA CONVENTION

**Pearl M. Mock**

The seventy-eighth annual session of the Universalist Convention of Indiana was held in the church at Logansport, Oct. 8, 9 and 10, beginning Thursday afternoon with a devotional service in charge of the pastor, the Rev. Wellington C. Holmes.

Mr. Ralph Smith gave a cordial address of welcome from the local church, and the Rev. Mr. Preston of the Methodist Episcopal church extended welcome in behalf of the Protestant churches of the city. Theodore F. Schlaegel of Indianapolis responded.

Thirty-nine delegates were present, from ten churches.

There was an address by the president, Emery P. Ross, after which the reports of the Executive Board and secretary and treasurer were read. There were also reports from the Delos Thompson Home and from churches receiving aid.

Dr. L. Ward Brigham brought greetings from St. Paul's Church and gave an instructive address concerning Ryder Divinity School.

At 3 p. m., the service of holy communion was conducted by the Rev. Fred Line, pastor of Central Church, Indianapolis, and the offering for the Gunn Ministerial Relief Fund taken, amounting to $34.33.

The Rev. Mr. Steinkraus, a local Baptist minister, gave an address that was much appreciated.

Thursday evening Hon. William D. Kerr presented the Five Year Program and Dr. L. Ward Brigham again addressed the Convention.

At the business session on Friday morning recommendations were adopted requiring the Executive Board to prepare a budget of income and expenses and make all necessary appropriations to properly conduct the business of the Convention. The budget system for the churches of the state and quarterly reports required of them during past year proved very beneficial and will be continued this year. A state paper was authorized and steps taken to begin its publication at an early date. One hundred dollars was appropriated to the General Sunday School Association. The Convention urged and empowered the Board to promote the Delos H. Thompson Home and "make it a real monument to Universalism."

A resolution was adopted authorizing the Board to secure a state "missionary and superintendent to provide regular preaching services for our outlying churches." Mr. and Mrs. Beagle were commended for their work in connection with the Delos H. Thompson Home, as were also the officers of the Convention for their work during the past year. The Convention voted to "co-operate with other Mid-West states in founding a permanent place for summer meetings of our Y. P. C. U. and Sunday School Convention and other organizations." A vote of thanks was extended to the Logansport people for their hospitality.

Addresses by Mrs. Ethel M. Allen of the W. N. M. A. and Dr. Joseph M. Tilden of Lombard College featured the Friday evening session.

Invitations were extended from Indianapolis, Oaklandon and Muncie to hold the 1926 Convention there. The invitation from Muncie was accepted and the Rev. Fred Line was selected as preacher of the occasional sermon.

The following officers were elected: President, Emery P. Ross, Aurora; vice-president, Theo. F. Schlaegel, Indianapolis; secretary, Rev. Pearl M. Mock, Oaklandon; treasurer, Melvin A. Beagle, Waldron; trustee for three years, Cicero Disher, Indianapolis. Fellowship Committee, Rev. Fred Line, Rev. Arthur McDavitt, Rev. Wellington C. Holmes, Dr. L. L. Ball, Walter McCord, Oaklandon, secretary.

Some real gains have been made during the year. The Oaklandon church, which was destroyed by fire the second time in five years, has been rebuilt at a cost of $11,000 and is valued at about $35,000. Regular Sunday evening services are being held with the Rev. Fred Line as pastor. Cunot church, dormant for many years, has held two services each month for more than a year, Rev. Pearl M. Mock, pastor.

The Y. P. C. U. and Sunday School Conventions were held on Saturday. Miss Mary Slaughter, National Sunday School Field Worker, was present, and held several conferences with Oaklandon and Indianapolis churches during the following week, where her work was much appreciated.

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## THE FERRY BEACH SURPRISE

**Francis William Gibbs**

Members of the Ferry Beach Park Association and their friends gathered in Chamber of Commerce Hall, Syracuse, for dinner and convention rally, Thursday. What was intended as a meeting to renew friendship proved to be a surprise by a very concrete expression of devotion to this shrine of our young people.

President Arthur E. Wilson, after stating the purpose of the gathering as an opportunity to renew acquaintance, called upon Mr. Walter Gabell, president of the Murray Grove Association,

who extended the greetings and good wishes of all the members and friends of Murray Grove.

"Daddy" Gibbs was asked to tell his dream for Ferry Beach. With enthusiasm he told what some day he hoped to see at Ferry Beach by way of new buildings and equipment, such as would demand respect and be adequate to care for the 300 or more young people who came to train themselves for service in the Kingdom of God through the Universalist Church.

"We owe it to ourselves and to our church and to the cause for which we stand to plan big things and do big things. At Ferry Beach we have a place which cares for 600 people each summer season, half of whom are young people who are serving our church and who come to gain knowledge and enthusiasm to carry on the work.

"I am on a committee to plan to raise $5,000 for improvement and I do not wish to serve because the amount asked for is not sufficient. It will be money wasted to keep on patching up old buildings. We need in the next few years to get twenty or twenty-five thousand dollars for new work and we need a program of work big enough to match such a request."

Treasurer Roger F. Etz then gave a brief report of his account for the season of 1925. It was a good report, showing a balance on hand, including the balance of 1924, of $2,563.31, including special funds, and a working balance available for general purposes $1,793.01.

At the conclusion of his report came the surprise. Mrs. F. C. Todd of Minneapolis, Minn., announced that she would give $5,000 provided the Ferry Beachers would raise $15,000 in addition for new buildings and equipment. Her generous offer acted like a spark which sometimes causes a great fire. Immediately new voices were heard, each having some contribution to make. Acting under suggestion from Treasurer Etz these gifts were divided into groups. Group 1 was for the first $1,000, pledged by individuals. Mr. Walter Gabell for the Murray Grove Association gave the first $100. Others pledged $100 each as follows: Rev. F. B. Bishop, Miss Mary F. Slaughter, Rev. and Mrs. Geo. E. Huntley, Mr. and Mrs. Edward Hempel, Rev. and Mrs. Stanley Manning, Rev. C. A. Haney, Rev. T. R. Fisher, Mrs. Flora Priest, Rev. Roger F. Etz.

This completing the first group another was formed. Group 2: Rev. and Mrs. J. M. Atwood $100, Mrs. D. S. Willson, $100.

Group 3 was for organizations in local churches and was started by Rev. Roger Etz, who pledged $50 for an unnamed organization. Rev. L. Griswold Williams pledged $25. Rev. and Mrs. Milo G. Folsom in memory of their daughter pledged $25, and in behalf of their son who consecrated himself to the ministry at Ferry Beach they pledged $10. Mrs. Louise Marble pledged $5.

The total pledges toward the amount to be raised to secure the conditional gift amounted to $1,315. These pledges, all made in less than fifteen minutes and all spontaneous and not looked for at this gathering, put great heart and encouragement into the officers present and there is now every indication that the dream of Ferry Beach improvement will be fulfilled.

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## AMERICA AND ALTON

A strong sentimental link between Alton and thousands of people in the United States of America has been forged by the tablet to John Murray, the founder of the Universalist Church, which was unveiled in the Parish Church some months ago. Behind the hard, business-like exterior with which he is credited in caricature, the American is probably the most sentimental of all the human race. This sentimentalism shows itself particularly where the birthplace of his nation is in question, and there is no more true indication of it than the delight with which Americans visit the "old country" Dr Lee McCollester, who visited Alton as the representative of his Church in connection with the unveiling celebrations, has written a delightful account of his visit for the organ of his creed, the *Universalist Leader*. The greater part of the article is reproduced elsewhere in this issue. The short, clippy sentences reveal an American preference for "the facts," but the writer has conveyed in a large measure something of the atmosphere of Alton to his readers in the States. He was undoubtedly pleased and impressed, and although he does not actually say so in so many words, one can sense his feeling from the manner in which he has written his article. His fancy was taken with the "quiet quaintness" of the town, and he records, with surprise, that "the people had time to direct us on our way." Had he come straight from the "hustle" of New York or some other of the great American cities, this sort of thing would have been an entirely new experience for him. His visit to Alton no doubt brought the early life of the founder of his Church far more vividly to his mind than any reading would have done. In conclusion, he says, "Universalists from America may count this little church as one of the shrines in England for them to visit as they tour." Apart from any material advantage which these excursions might bring, Alton should take a pride in offering its American visitors a thoroughly English welcome.—*Hampshire Herald and Alton Gazette.*

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## THE PARABLES OF SAFED THE SAGE

### The Parable of the Crusts

The daughter of Keturah came to visit us, she and her husband, and their three children. And the daughter of the daughter of Keturah was there, and so was her brother who is younger, and who is named after me, and the little sister of the daughter of the daughter of Keturah, who hath the name of Elizabeth Ann, but who is called Sammy.

And the son of the daughter of Keturah, being a fine healthy boy, liketh bread the better when it hath butter and sugar, or it may be Preserves or Marmalade, as I did at his age and still do. And he liketh not Crusts.

And Keturah spake unto the daughter of Keturah, saying, Thy little son should eat his Crusts.

And the daughter of Keturah said, Grandparents should enjoy their grandchildren, and not be troubled about their Morals, but leave them to their own parents. For didst thou not have trouble enough with me and with my four brothers, teaching us to eat Crusts? And even yet my hair doth not Curl, as the hair of a good little girl should curl who hath been trained to eat Crusts. Nevertheless, if thou desire to discipline my son, and teach him to eat Crusts, behold, he is in thine hand.

So Keturah said, Little lad, I desire that thou eat thy Crusts. It is good for thy Health, and it is proper economy, and it is better Manners.

And he was attentive and obedient.

And Keturah took pride in the effects of her Discipline.

And one day thereafter, we overheard a Conversation. And the daughter of the daughter of Keturah said, Thou dost owe me Two Cents.

And her brother said, I paid thee Two Cents yesterday.

And she said, That was for yesterday, and I want pay for to-day. I will not eat thy Crusts except thou pay me.

And I and Keturah walked on together. And when we were at a safe distance, I remarked, Keturah, thou art a Great Disciplinarian.

And Keturah said, I understand now why they wanted to sit on the same side of the table, that they might pass the Crusts unseen.

And I said, Keturah, thou hast had the management of me for a long time, and I am a Model.

And she said, Thou art no better than thy Grandson. It is from thee he getteth all his Depravity.

And I said, Thou hast well spoken. And I am utterly impenitent. Keturah, I have Two Cents. Wilt thou not eat my Crusts?

And she said, Nay. But I will give thee plenty of Preserves and other Good Things. For after all, thy grandson is a Dear Little Boy.

And I said, He is much as I was.

And she said, He is much as thou art. And with all thy faults I hope he may be as good a man.

# Book Reviews

**Conducted by Granville Hicks**

**Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.**

**The Belief in God and Immortality**
By James H. Leuba. The Open Court Publishing Company. $2.50.

Primarily this book deals with belief in immortality and only secondarily with belief in God. First published several years ago, it remains of importance as part of the extensive contribution Professor Leuba has made to the psychological study of religion. Its three divisions indicate three different approaches to the subject under discussion. The author first discusses the origins of the belief in immortality, making use of anthropological and sociological data which he interprets from a psychological standpoint. He then gives the results of a statistical investigation into the modern belief in immortality and God, together with his comments thereon. Finally he discusses the utility of belief in God and immortality.

The first division begins with a careful survey of the primitive belief in survival after death. Leuba's scholarly work is in essential accord with the conclusions of Tylor, Moore, Frazer, and other students of primitive religion, but he is careful to make a distinction which, so far as we are aware, is not made by other investigators. Pointing out that the primitive belief in survival is based on what the savage believes to be facts, the appearance of ghosts, visitations from the dead in dreams, visions, and similar phenomena, that the savage attitude toward the dead is one of fear, and that the conception of the after-life is bleak and unlovely, he contrasts this early belief with the later conception of a blessed immortality, a conception which he argues is born not of the observation of facts and quasi-facts but of desires and aspirations. After supporting this distinction with many facts, and after having described the nature and origin of both types of belief, he devotes a chapter to an analysis of modern arguments for immortality. He insists that most of them have no validity, excepting only the argument from a moral purpose in the universe. This argument, which it may be remembered is the one employed by L. P. Jacks, holds that the moral life can not be brought to fruition if it ends with death. Professor Leuba calls attention to the fact that this argument rests on a dogmatic conception of the nature of the universe, a conception which itself is unsupported.

In the second division Leuba states the methods by which and the conditions under which he conducted an investigation into the present belief in immortality and also the results of that investigation. In the first place he sent a questionnaire to a large number of students in eleven representative colleges, inquiring as to their belief in a personal God. He found that 56 per cent of the men were believers, the remainder either disbelievers or doubtful. Of the women 82 per cent were believers. Then he tried to question all the students of a single college as to their belief in immortality, finding that 80 per cent of the freshmen, 76 per cent of the sophomores, 60 per cent of the juniors, and 70 per cent of the seniors were believers, the remainder either disbelieving or expressing doubt. Next he examined a large and representative group of scientists, discovering that 50 per cent of the lesser physical scientists and 35 per cent of the greater physical scientists believed in a personal God. Among biological scientists the figures were 39 per cent for the lesser and 17 per cent for the greater scientists. The figures on immortality show that in each case a slightly larger proportion of these scientists believe in immortality than believe in a personal God. A general summary reveals that in no case are the believers, either in a personal God or in immortality, more than one-half of the total. It also shows that the lesser men have a larger proportion of believers than the greater, the distinction between the two groups being based on that listed in "American Men of Science." The historians and the physicists have the largest proportions of believers, and the psychologists the smallest. Scarcely more than 10 per cent of the greater psychologists believe in immortality. The psychologists constitute the only group showing more believers in a personal God than there are in immortality. In addition to the figures Professor Leuba gives exceedingly interesting extracts from replies.

In the third division Professor Leuba gives it as his opinion that belief in God and immortality is far from being as essential to our social well-being as believers think. Supporting his views to some extent by his statistics, he declares that morality is largely independent of such beliefs, having its basis in human nature. He expresses his belief that an immediate goal attracts and inspires men as much as an ultimate and infinite one.

Professor Leuba's conclusions seem to us to be sound. The springs of conduct appear to be independent of our beliefs about God and immortality, a fact which may be disputed by many believers but which is supported by the actions of disbelievers, a testimony which in this instance is really more important. On the whole believers may be reassured by this statement, for it raises their faith from the level of the pragmatically advantageous and socially useful to the level of the—for them—objectively true. As for the first part of the book, with its analysis of the beginnings of religion, it is, like all Professor Leuba's work in this field, admirable. The statistics, however, are doubtless the most interesting part of the volume and perhaps the most significant. We have given an idea of their general trend, and we leave it to the reader to draw from them whatever conclusion they seem to him to warrant. At a minimum they indicate a departure from the traditional attitude toward two cardinal points of Christian doctrine, a departure more widespread than is commonly believed. In addition they, together with extracts from answers, indicate an intellectual and spiritual confusion in the minds of many Americans. What more they indicate the reader can decide for himself on the basis of the summary above, or, which is much more to be desired, on the basis of an actual reading of Professor Leuba's book.

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**Five Stages of Greek Religion**
By Gilbert Murray. Columbia University Press. $3.50.

Stages are not a good thing but, paradoxically, the more of them there are the better. Gilbert Murray, in preparing his well-known "Four Stages of Greek Religion" for a new edition, has expanded the book and introduced a new stage. This is admirable. History flows and the attempt to reduce it to stages is artificial if convenient. But the more stages there are the less artificial is the scheme and the more accurately it represents the actual flow. Moreover, in this particular case what is now the third stage, the period of the great philosophers, is quite as clearly defined as any of the other stages and quite as deserving of special treatment.

The great merit of Murray's book is that it attempts to fill up the gaps rather than to give a thorough account of Greek religion. The author pays little attention to the familiar mytholoy of the Olympian polytheism, to the familiar achievements of Plato and Aristotle, to the familiar details of the mysteries, or to the familiar adjustments of Greek thought to Christianity. On the contrary he devotes an entire chapter to the worship of demons and vegetation-spirits which preceded the introduction of Zeus and his cohorts, employs the greater part of his chapter on the Olympian gods in a discussion of little-known aspects, treats the Stoics, Epicureans, and Cynics from new angles in his chapter on the great schools of the fourth century, selects interesting and little-known phases of Gnosticism, Mithra worship, and the religion of Fortune in the chapter admirably entitled, "The Failure of Nerve," and takes the whole of his last chapter to describe Jul-

(*Continued on page* 30)

# Among Our Churches

## Massachusetts Letter

As this is being written there is not a pastorless Universalist church in the state. It has not been possible to make such a statement for a considerable number of years. And it will not be possible to say this for any great length of time, so we hasten to place it at the fore in this story of our doings. This matter may be made to appear even more significant, too, by stating that the Mattapoisett church, closed for six or seven years and brought into newness of life by the services of Dr. Taylor, of Meriden, Conn., through the past summer, is keeping right along with its activities and promises fairly to continue. Mr. D. H. Smith is acting as our minister here. He is a young man who was reared in the church which he serves. His work as a minister, however, has been done chiefly for the Methodists. In preaching for our people, therefore, he is really coming back home. Our East Boston church, resuscitated a year ago, is doing splendidly under the leadership of Mr. George H. Thorburn, Jr. The church building has been painted and repaired inside and outside, and resembles but very little the property of the past few years. A third item in this list is the church in North Dana, where Rev. Arthur A. Blair is holding a service each Sunday with an interest which speaks strongly of better days to come. At the opening of the fall season, we had vacancies at Taunton, Jamaica Plain and Swampscott. Taunton has settled Mr. Cornelius Greenway, who was graduated from Tufts in June, Jamaica Plain is at work under Mr. J. F. Perkins, who was graduated from Crane Theological School last summer, and on Monday evening, Oct. 26, the Swampscott church extended a hearty and unanimous invitation to one of our best known young ministers, who is sure to accept and become the pastor in this beautiful and promising section of the North Shore. From the point of view of the Convention this is a wholesome state of affairs. It cuts off, 'tis true, preaching opportunities for a number of ministers who, having given up the regular pastorate, or finding themselves for a season between pastorates, would like the thrill and joy of "supplying" now and again. We have a fine company of such men, excellent preachers they are too, most of them. Some of the students out at the Hill, also, sense this change which has been gradually coming to pass. The two blunt but encouraging facts in this line at the present time are that practically every church in Massachusetts over which a minister can be placed is possessed of a leader and there is no dearth of ministerial material in sight. One of the members of the State Executive Committee remarked the other day that our church must begin anew some pioneering. That is apparently the next step, to trek out where the spaces are unlighted by the glory of the Gilded Dome. Two of our ministers have recently resigned and, as a consequence, two of the churches will before a great while be searching for other hands into which to place the staff of leadership. Rev. Frederick S. Walker is removing from Norwood to Waterville, Maine. All are happy to know, however, that Mr. Walker is not going before the end of the year. And up in Danvers our people are parting with Rev. Llewellyn Owen, who takes up soon his new pastorate in Sycamore, Ill. * * In Fitchburg, where Rev. Francis W. Gibbs (known to the heads of the General Sunday School Association as St. Francis, and to the Y. P. C. U. workers as "Daddy" Gibbs) presides, two important events feature November. On Nov. 5 and 6 occurred the biennial sale, called this time "The Peddler's Paradise," and on Nov. 12 and 13 the church acted as host to the Interdenominational Missionary Institute. * * The "Message" of the First Church in Worcester informs us that Dr. Tomlinson and his family have made reservations for the Mediterranean cruise on the Empress of France of the Canadian Pacific line, sailing from New York Feb. 9. The chief countries on the itinerary are Egypt and the Holy Land. While Dr. Tomlinson is away, his pulpit will be cared for by Drs. McCollester and Hall. A fine and practical thing the "Message" did in October, printing the names and correct addresses of every member of the parish. What an aid such an up-to-date list is to every worker in a large and active church. * * In Everett, after the church school was thoroughly organized and settled for the new season, the minister, Rev. U. S. Milburn, made a special feature one Sunday morning of an installation of all the officers and workers in the school. This was not done at the school hour and before the school alone. The entire congregation at the regular hour of morning worship were made to see the importance of the church school and its vital connection with the church by this impressive service. Everett will entertain the Sabbath School Union on Wednesday, Nov. 18. Professor Warmingham of Boston University will continue his course of lectures. * * Rev. Harold W. Haynes, in the Lowell First Church, prints a three-color sheet to advertise the fair, which this year is to be known as "Jungle Land." The fair will occur on Wednesday, Thursday and Friday, Dec. 2, 3 and 4. On Friday evening, Oct. 9, the minister of the First Church and his assessors had an extended conference on church and denominational affairs with A. Ingham Bicknell, treasurer of the General Convention, Judge Robert W. Hill, chairman of the National Laymen's Committee, and Dr. Coons, State Superintendent. In the "Reminder," Mr. Haynes' calendar, this conference is called a "Visitation of the Grand Master and His Suite." What the three visitors wonder at is, who is the Grand Master, and which two constitute the suite? However this may be, the visitation was made enjoyable by a very fine supper and by a review of church business which will undoubtedly prove profitable. * * On Nov. 8 in the Somerville First Church, Dr. Leighton solicited an offering of $125 towards the payment of the amount the First Church would give to missions. The Laymen's service on Oct. 25 was a great success in spite of the storm. Four laymen conducted the service. The flowers for the day were the gift of the Men's Club and special music was furnished by the Windsor Male Quartette. * * Rev. Charles F. Patterson of Arlington reports that upon the first Sunday in December the commodious new parish house will be used for the first time. The house was greatly needed by this growing parish, which enjoys the reputation of having one of the best church schools and one of the finest Unions in Greater Boston. * * In Malden at the first of the season Rev. C. J. Cowing brought together for a conference the heads of all of the auxiliary organizations of his church. The immediate object was to consider the difficulties of the overlapping of activities and the seriousness of different organizations hitting upon the same dates for their affairs. Not only was a happy solution found for these problems but the conference resulted in the formation of a pastor's cabinet, which will meet regularly and discuss and settle many of the entanglements encountered in any busy church. The tenth year of the Malden School of Religious Education opened Oct. 27. The Y. P. C. U. won at Lawrence the banner given by the State Y. P. C. U. for the largest increase in membership. On Monday afternoon and evening, Dec. 7, will be held the Annual Travelers' Sale. * * Rev. Percy T. Smith of New Bedford is printing each Sunday upon his novel little calendar a new commandment in rhyme. * * In the Rally Day letter to his people in Lynn, Dr. Perkins has this to say which is worth saying to every congregation: "The regular Sunday morning congregation is the heart of our church life. Nothing else can be an adequate substitute. Religion is more than church-going—yes, but church-going is vital to the power of the church as the great

agency of religion. It creates morale. It spreads the contagion of enthusiasm. It gives impressiveness to worship. Five hundred people saying the Lord's Prayer together transforms it from a twice-told tale to a voice from heaven. And you get a better sermon, for preaching is a co-operative affair." * * The Lynn School of Religious Education has begun its eighth year. This school is a recognized leader in this work in New England. Mr. Carl A. Hempel, director of Young People's Work in our Lynn church, is the director of the General School of Religious Education. For three years he was on the faculty, for two years he has been associate director, and now he is advanced to the headship of the school. The Every Day Club at its recent twentieth anniversary planned that the event be signalized by the enrollment of twenty members. It did better, it introduced twenty-seven. At the Lawrence Convention in October the Lynn Y. P. C. U. was awarded the "Efficiency Banner" and Mr. G. Freeman Tibbetts was elected president of the State Union. * * It is with a feeling of doing good that this word from the minister at Chelsea, Mr. McIntyre, is given to our larger company: "Many are alarmed by the crowds drifting away from the church. But the presence or absence of a crowd does not determine the vitality of a cause, and spiritual strength is not measured by counting noses. . . . A small crowd with *conviction and devotion has power.* The church is mistaken if it believes it has lost influence and leadership because the crowd is in the theater. This but indicates restlessness and superficial interest rather than the failure of Christianity. Fear not, be wise, patient, faithful, and let not dismay overwhelm you. Like the little acorn, know what *God and I* can do." * * The Superintendent's office is again possessed of two fine large Bibles suitable for pulpit use. These were passed to us within a week by Mrs. William S. Nickerson, of Chatham. If any church has an old, ragged pulpit Bible, or none at all, here is the opportunity to obtain a Bible, without cost.

*Leroy W. Coons.*

# Church News and Interests

## PERSONALS

Rev. Dwight A. Bail, minister at Winter Hill, Somerville, is steadily returning to full health and strength. He expects to be in his pulpit on Dec. 6. Through November the preachers in his stead are: Rev. L. W. Coons, D. D., Nov. 1; Rev. R. Perry Bush, D. D., Nov. 8; Rev. Lee S. McCollester, D. D., Nov. 15; Rev. Harold Marshall, D. D., Nov. 22; Rev. Charles H. Pennoyer, Nov. 29.

Mr. Don C. Seitz of the *New York World* contributes an interesting article to the *Greenwich News and Graphic* of Greenwich, N. Y., in which he quotes an article by Dr. Thos. J. Sawyer on Roger Worden, a Universalist layman who died at Greenwich in 1843 in his ninety-fifth year.

By the will of Miss Emilie Libby of Wellfleet the Massachusetts Universalist Convention has received $10,000.

Dr. John Murray Atwood, Dr. John S. Lowe, Rev. Roger F. Etz, Dean Lee S. McCollester and Judge Robert W. Hill of the executive committee, or cabinet, of the Board of Trustees were in session at Universalist Headquarters Nov. 5.

A. Ingham Bicknell was in Washington the past week on denominational business.

Dr. John Murray Atwood has been in attendance upon the Alabama State Convention the past week.

Dr. Richard Eddy Sykes, president of St. Lawrence University, is to be the speaker at the mass meeting which is to close the May session of the Massachusetts Convention in the Church of the Redemption next spring. The mass meeting is to take the place of the banquet, which has been featured during the past several years.

For the first time since his prolonged illness, Dr. Marion D. Shutter visited the church in which he has labored nearly forty years, Sunday, Nov. 1. The occasion was a private recital on the recently installed Austin pipe organ by Mr. Harry L. Ranks, church organist.

Mrs. Florence Lee Whitman was elected to the City Council of Cambridge—the first woman to fill such a position in that city—in the election of Nov. 3.

Rev. Frank Oliver Hall, D. D., preached at the Church of the Divine Paternity, New York, Nov. 1., and Rev. Frederick William Betts, D. D., on Nov. 8.

Rev. Thomas Eric Davies, formerly a Unitarian minister in South Wales, leaves there on Nov. 26 to take up work in our church in Halifax, Nova Scotia, the first week in December.

Rev. Ezekiel Vose Stevens of Saugus, Mass., and Mrs. Calista K. Libby of North Turner, Maine, were married on Oct. 28. The ceremony was performed by Rev. Burte B. Gibbs, assisted by Rev. John Sayles of Mt. Vernon, N. Y., in the parsonage of All Souls Church in Portland, Maine.

Rev. G. H. Ashworth of Lansing, Mich., who has been ill for some time, reports that after being in a hospital in Cleveland for about three weeks the latter part of August, he returned to his home in Lansing. He is somewhat better, and is striving to build up his general health so that he may have the operation which is necessary for complete recovery some time in December. Rev. Oluf Tandberg is carrying forward the work in the Lansing church during Mr. Ashworth's illness.

Rev. Charles Easternhouse of Bethel, Maine, was a caller at Headquarters on Wednesday, Nov. 4.

Rev. J. H. Launderville of Rochester, Vt., a minister in the fellowship of the Methodist Church, a close friend of our Rev. Robert A. Nunn, of Springfield, Vermont, visited Universalist Headquarters on Wednesday, Nov. 4.

## OUR HEADQUARTERS STAFF

On Nov. 8, the State Superintendent of Massachusetts preached in Peabody and Marblehead and on Nov. 15 he will occpuy the pulpit at Danvers, from which Rev. Llewellyn Owen has just gone to Sycamore, Ill.

Dr. Lowe left Boston on Wednesday, Nov. 4, for a trip through the Middle West, from which he will not return until Thanksgiving. He visited Detroit on Thursday, Nov. 5, and Grand Rapids, on the 6th; preached in the Church of the Redeemer, Minneapolis, on Sunday, Nov. 8, and will preach there again on the 15th. He attended the Kansas and Missouri Conventions and the Southwestern Federation of Religious Liberals session in Kansas City, Missouri, from Tuesday to Thursday, Nov. 10 to 12. He will attend a Minnesota State Rally on Monday, the 16th, and will speak in Tuttle Church, Minneapolis, the 17th; will visit Rochester, Minn., on Nov. 18, LaCrosse, Wis, on the 19th and 20th, and will preach in the Wausau, Wis., church on Sunday, Nov. 22.

### Connecticut

Norwich.—Rev. A. N. Foster, pastor. At the special All Souls service of Sunday morning, Nov. 1, extended reference was made to Rev. Henry Williamson. Mr. Williamson joined the Norwich Universalist church on Dec. 29, 1859, under the ministry of Rev. Benjamin Whittemore. A few years later he went to England and was educated for the ministry at the "Unitarian Home Missionary College" at Manchester. In 1866 he was settled as minister of the historic "Unitarian Christian Church" of Dundee, Scotland. This remarkable pastorate, extending over fifty-nine years, ended only at his death on Oct. 16, last, at the age of eighty-six years. He had received many testimonials from the people of Dundee showing their regard and affection for him and their pride in the accomplishments of his ministry in that industrial center. He ever cherished his membership in the Norwich church, where he received the impulse of the Liberal gospel, and through all the changes of the many years that intervened ever sent a verse or a line of greeting for the annual roll call meeting of the Norwich church.

### District of Columbia

Washington.—Rev. Clarence E. Rice, D. D., pastor. One hundred and twenty-two people attended the first service held in the Metropolitan Theater, kindly given by Mr. Crandall for the use of our church free of charge. Dr. Rice preached on the subject: "What Universalists Stand For." He said Universalists stand for four things: 1. The Universal Fatherhood of God. 2. The Universal Brotherhood of Man. 3. Christ as Universal Savior. 4, A Salvation that is Universal. The start in the new place was a good one. In the Sunday school following the service Miss Alice Atwood acted as superintendent in place of Dr. Rice, although Dr. Rice made a brief, appropriate address.

### Illinois

Joliet.—Rev. Walter Henry Macpherson, L. H. D., pastor. An unusually encouraging beginning in all departments has been made this fall. Our services are broadcast each Sunday by a local station. Oct. 25 Rev. Fred Moore of the Open Forum in Chicago spoke to us on his work. We are hoping to start an Open Forum in Joliet. Oct. 30 a very successful "family" Hallowe'en party was held, under the auspices of the church school. The main feature of the entertainment was a moving picture. About sixty of our adults and young people are practising for an interchurch pageant, "The Evolution of the Idea of God." Our episode, "The Righteous God," centers around Dr. Macpherson as the prophet Isaiah. The Ladies' Aid has divided into five chapters, all of which are working for the annual bazar on Dec. 5.

Chicago, North Shore.—Rev. G. W. Allison, pastor. On Thursday evening, Nov. 5, the men of the church held their first meeting of the season, a dinner at the Rogers Park Hotel. The speakers were Dr. C. W. Reese, Mid-West secretary of the Unitarian Conference, Mr. S. D. Tilney, president of the Illinois Universalist Convention, and Mr. W. H. Holly, one of the laymen of our church. Dr. Lewis B. Fisher, of the Church of the Redeemer, made a short prayer at the opening, and Dr. Allison officiated as chairman of the evening. We are under obligations to Mr. Sidney Greenberger for the efficient manner in which all arrangements were carried out. Mr. Mullen and Mr. Clark were elected by acclamation respectively president and secretary for this year. It is the intention to hold these meetings regularly on the first Thursday evening of each month.

Hoopeston.—Rev. Carl Axtell Polson, pastor. The men's club of this church sent the minister to Syracuse. New pupils are enrolling nearly every Sunday in our Sunday school. Two new members united with the Ladies' Aid and two new members were added to the men's club at the last meeting. The minister has been invited to preach the Union Thanksgiving sermon in the United Presbyterian church this year.

### Maine

Bangor.—Rev. A. A. Smith, D. D., pastor. The First Universalist Church has acquired the broadcasting apparatus of the Bangor Hydro-Electric Company and has had it installed in the church auditorium, preparatory to broadcasting church services and entertainment. This church is the first in Maine, and the only Universalist church in the United States, to install a broadcasting station. The station will operate on a wave length of 240 meters.

### New Hampshire

Gorham.—Rev. Helene Ulrich, pastor. With the opening of church Sept. 6, what seems a most auspicious year began for our church. The State Superintendent, Rev. Geo. F. Fortier, supplied the pulpit the first Sunday, as the pastor was completing her duties at Murray Grove. The first Sunday in October a visitation day was held. The churches of Bethel, Maine, and of Berlin, N. H., were invited to worship in Gorham with our people. After the service lunch was eaten out-of-doors by the side of a great open-air fire-place. Tables had been set up for the occasion and coffee was served. Rev. Chas. Easternhouse was the preacher of the day. One Sunday evening the young people of our church attended the Oxford County Y. P. C. U. meeting in Bethel, Maine. It has been planned to hold a parish night once a month this year. In September a large supper-picnic was held and all the teachers of the town were invited. They reported that they had had the best time since their arrival in town. In October the parish night took the form of a Hallowe'en party with a supper to start it off. An every-member canvass was conducted in October and personal pledges were more than double what they had ever been before. A report of the General Convention speeches and doings was given by the pastor and received with great interest.

* *

## A NEW TRAVEL SERVICE

A Bible Lands Travel Service has been established in Chicago for the exclusive use of ministers and other active church workers, and their families.

The idea is that the ordinary tours and cruises to the Bible lands are too expensive for most ministers and church workers, and also that not one of those tours is specially adapted to the particular needs of the Bible teacher. The tourists, for instance, are made to rush through Palestine, and many return quite dissatisfied. The new service in Chicago aims to give its tourists plenty of time in the Holy Land, so that the tour will prove to be extremely useful for future Bible work, and the expenses are reduced to an absolute minimum.

The extremely low rates and other advantages will apply to ministers and church workers only, and their families. The first tour party is to leave next summer. Rev. John Clover Monsma, a Presbyterian minister, is the originator of the plan, and by addressing him at 1128 Argyle Street, Chicago, Ill., readers of this paper can obtain more detailed information.

* *

## A NEW TREASURER

The General Sunday School Association is exceedingly fortunate in securing as its new treasurer Mr. Albert H. Homans of Cleveland. Mr. Homans is a business man of wide experience, being now connected with the Gibson-Homans Company, manufacturers of Asbestos Fiber

Cements and high-grade paints. He has been a leader in our Cleveland Universalist church and in the Ohio State Convention. Having served for several years as superintendent of the Cleveland Sunday school and also as president of the Ohio Sunday School Association, he is well qualified, both by interest and by experience, to help direct our denominational work for religious education.

* *

## MAINE Y. P. C. U.

The annual Pep Banquet of the Young People's Christian Union of the State of Maine was held in the Universalist church at Rockland on Oct. 29. A very appetizing banquet was served by the ladies of the church. During the banquet songs were sung and cheers given by the various Unions. The dining room was decorated with Hallowe'en cut-outs.

Rev. C. A. Knickerbocker acted as toastmaster. Speeches were given by Mayor Snow of Rockland, Stanley Snow, president of the entertaining Union, Angela Fossett, pastor's assistant at Rockland, Geo. Upson Scudder, state president, Eola Mayo of Bangor, Ruth

Owens of Portland, pastor's assistant at the Congress Square Church, Marguerite Pearman, pastor's assistant at Norway, Rev. Stanley Manning, State Superintendent, and Rev. J. W. Vallentyne of Portland. Scottish songs were sung by Robert Smith of Bangor. There were 125 young people who sat down to the banquet.

Following the speeches there was an old-fashioned Hallowe'en party.

The Oxford County Association of the Y. P. C. U. in Maine was reorganized this fall under the direction of Rev. Charles Easternhouse, and Frank Kenniston of Bethel was elected president. A meeting has been held every two weeks since the reorganization. The Association does much to keep up the enthusiasm of the Union in that section of the state and is very willing to take and carry out suggestions of the state president.

*Geo. Upson Scudder.*

* *

## KELLERMAN'S PAMPHLET NO. 3

Number Three of "Universalist Educational Parallel Columns" is now ready for the printer. The subject of it is "Religion and Science." Like its predecessor "columns" it is entirely educational, and its three columns are headed, "Universalism," "Science," and "Fundamentalism."

The first edition (for which the author is responsible both in substance and finance), will be 1,000 copies. Those wishing a supply for their churches should write at once for the number they desire. There are already some standing orders. Please order also Numbers One and Two, those who desire them. There are no copies available at present. They will have to be supplied out of the new edition. They will all be distributed free of expense, as heretofore.

*R. S. Kellerman,*
*Hop Bottom, Pa.*

* *

## STATE SUNDAY SCHOOL CONVENTION OF INDIANA

The Sunday School Convention of Indiana was held in the Logansport church Saturday morning, Oct. 10, with the president, Miss Maude Countryman, presiding.

The secretary being absent, the acting secretary, Mary Elizabeth Ross of the Manchester church, read the reports of the past year's work and financial report. They were referred to the committees on recommendations and auditing respectively. The statistical reports were read by the secretary and in addition most schools gave a good oral report.

There were delegates present from Salem, Oaklandon, Galveston, Pleasant Valley, Manchester, Muncie, Logansport, Indianapolis and Anderson.

The report of the auditing committee was read and accepted. The report of the recommendations committee was read and accepted after slight discussion.

Officers were elected as follows: President, Maude Countryman, Galveston; vice-president, Mary Elizabeth Ross, Manchester; secretary, Mildred Colwell, Oaklandon; treasurer, Mildred Leffert, Pleasant Valley, P. O. address R. R. 2, Logansport.

Miss Mary F. Slaughter, Field Worker for the G. S. S. A., gave an excellent and inspiring talk on Sunday school work.

With a feeling of growth and encouragement in the minds of those present and a feeling of deep gratitude for the services rendered by Miss Slaughter, the convention was adjourned to meet in Muncie in 1926.

* *

## RADIO LECTURES UNDER THE AUSPICES OF YALE DIVINITY SCHOOL

In response to requests from many sources, the Yale Divinity School will inaugurate a series of six radio lectures for the benefit of ministers and all who are interested in religion and service. They will be broadcast from Station WJZ (455 meters) of the Radio Corporation of America, probably the most powerful station in the world.

The questions of those who care to write to Jerome Davis at Yale Divinity School, New Haven, Conn., will be answered either by letter or over the radio on the next Sunday afternoon.

Each lecture will begin promptly at 3.30 on Sunday afternoon, beginning Nov. 22 and ending Dec. 27. A list of the subjects and speakers follows:

Nov. 22, President Angell of Yale, "Education and Service." Nov. 29, Dr. R. L. Calhoun, "Religion and Science." Dec. 6, Dr. Luther A. Weigle, "Religion and the Schools" Dec. 13, Dr. Jerome Davis, "Religion and Social Science." Dec. 20, Dean Charles R. Brown, "The Vital and the Trivial in Religion." Dec. 27, Dean Charles R. Brown, "The Real Test of Christian Life."

* *

## PUBLIC MEETING AT HAVERHILL

### W. U. M. S. of Massachusetts

The address of Miss Mary Hartman of Boston on "The Needs of Latin America and the Contribution Made by Christian Missions" was full of gripping historical and personal incidents that thrilled one from the moment that she began to the end. Her portrayal of Latin America made one feel more interested than ever to make an effort to study the books put out by the Central Missions Committee this year. Miss Hartman taught for several years in a Mission School in South America and could speak from peronsal observation and knowledge.

Our state president, Mrs. Sampson, reviewed the Convention in a most concise and interesting way.

Dr. Leroy W. Coons, whose subject was "The Mission Circle a Valuable Asset to the Church," brought before his listeners in an earnest, convincing manner four specific reasons: 1. The Mission Circle guarantees the perpetuity of the church in the only way in which a church can be assured of its future—that is by unselfish service to others. 2. The Mission Circle, through its courses of study, enables the church to find the good in other religions, in other lands and in other peoples. 3. The Mission Circle brings to the view of the church the fact that Christianity is not national, racial, or denominational, but is, instead, the Father's expression of a universal blessing. 4. The Mission Circle encourages the idea of mutuality in world relationships, out of which springs the peace, happiness and prosperity of mankind.

The next Public Meeting under the auspices of the Women's Universalist Missionary Society will be at the First Church, Somerville, Jan. 28. It is expected that Miss M. Agnes Hathaway, our returned missionary from Japan, will be with us at that time.

This is the time to mark "Jan. 28" in your date book and plan *now* not to make any other engagements.

* *

## SABBATH SCHOOL UNION

The next meeting of the Sabbath School Union will be held Nov. 18, at Everett. Professor Warmingham will be the speaker. His subject is :"The Method of Religious Education" The directors' meeting is at 5.45 p. m., supper 6.30 p. m. and evening program at 7.30.

* *

## OLD SOUTH FORUM

On Nov. 22, Dhan Gopal Mukerji, formerly of Calcutta University, will speak on "The Future of India." In a poll of the audiences at the Old South last year to discover speakers they would like reinvited this season, Mr. Mukerji received more votes than any other person previously heard at this Forum.

"Keeping America Well" is the subject on which Dr. W. A. Evans of Chicago, head of the Health Department of the *Chicago Tribune* and correspondent of fifty other newspapers in this country, including the *Boston Herald*, will speak on Nov. 29. A graduate of Mississippi Agricultural College and of the Medical Department of Tulane University, Dr. Evans has taught pathology at the University of Illinois Medical School and Public Health at Northwestern Medical School. He has also been Health Commissioner in Chicago, and was formerly President of the Chicago Medical Society and of the American Public Health Association.

Mrs. Nathaniel Thayer, recently returned from a summer overseas studying our immigration problems at the ports of sailing, speaks Dec. 6 on "What Effect Has the 'Quota' had on the Qality of Our Immigration."

Dr. Denis A. McCarthy will speak Dec. 13 on "Changing Ireland." Mr. Mc-

Carthy has spent the past summer in travel preparatory to this talk.

Dec. 20 Lothrop Stoddard, who has made a special study of social and racial problems in the Old World and has only recently returned from a tour of Europe and Asia as special representative of the *Saturday Evening Post*, will treat the topic 'Are Classes Disappearing in Europe?" This will be the first appearance in the Old South pulpit of this son of John L. Stoddard.

* *

## BOOK REVIEWS

*(Continued from page 25)*

ian's attempt in the fourth century A. D. to restore paganism.

One can not emphasize too much the freshness of this treatment and the extent to which it supplements our information. We have learned to expect from Professor Murray books well written and soundly based. He is a classicist of the highest distinction. But seldom is he more interesting or more genuinely instructive than in this book, which is once more available and in expanded and improved form. It gives us more light on the Greek character than any ten ordinary treatises, and all the erudition is tempered with a gently philosophic spirit which we must attribute in part to the author's constant communion with those classics which he well knows and loves.

* *

### Good Health and Long Life

By Lucien C. Warner. Association Press. $1.25.

Dr. Warner was for fifteen years the chairman of the International Committee of the Young Men's Christian Association and for fifty years a trustee of Oberlin College, an institution to which he has made several very substantial gifts, among them a Conservatory of Music and a Gymnasium. Early in life he practised medicine and has since traveled and lectured throughout the country on health subjects. This book is written from an experience gained through an unusually long and useful life and for the purpose of giving the average man helpful suggestions and practical hints for a healthy mode of life. "The problem of the future is to prevent sickness rather than to cure it," says the author. "The mission of my book is to help the individual do his own preventing." There are chapters on the composition and uses of food, diet, exercise, reducing and gaining in weight and the habits of mind which conduce to mental and physical well-being.

## Notices

### MASSACHUSETTS FELLOWSHIP COMMITTEE

Rev. O. W. Eames has been transferred to Minnesota. Rev. Hugo Perdelwitz has been received by transfer from Maine. Carl Hempel has been granted renewal of lay license for three years. Paul Harris Drake has been dropped from fellowship at his own request.

*Harry E. Adams, Secretary.*

### OHIO FELLOWSHIP COMMITTEE

Letter of transfer has been granted to Rev. Almira L. Cheney to the Illinois Convention. Letters of license have been granted to Robert Cummins, pastor elect at Milford, Ohio, and to Dr. H. H. Van Horn, of Springfield, Ohio.

*Sara L. Stoner, Secretary.*

* *

### WORLD ESSAY CONTEST

Two sets of prizes, to be known as the Seabury Prizes, are offered by the American School Citizenship League, for the best essays on one of the following subjects: 1. (Open to students in normal schools and teachers colleges) "Methods of Promoting World Friendship through Education." 2. (Open to seniors in secondary schools) "The Organization of the World for the Prevention of War." Three prizes of $75, $50 and $25 will be given for the three best essays in each set.

The contest closes June 1, 1926. For conditions of the contest write American School Citizenship League, 405 Marlborough St., Boston, Mass.

* *

### NEW YORK Y. P. C. U.

The State Convention of the New York Y. P. C. U. will be held at Auburn, Nov. 27, 28 and 29.

*Thelma M. Burton, Secretary.*

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For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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## Crackling

The enthusiastic girl was thrilled when she was introduced to the famous author at a dinner party. She lost no time in starting a conversation and letting him know that she was one of the keenest admirers of his latest book.

"You have no idea how very helpful I have found it, Mr. Brain!" she gushed.

"Indeed," replied the author. "In what way, may I ask?"

"Oh, it has taught me to concentrate."

"To concentrate? That's very nice. Now tell me, what are you concentrating on at the present time?" asked the author.

"Oh," replied the girl, "lots and lots of things!"—*Boston Globe.*

* *

So elaborate has the pumping station become that a host is frequently put to the embarrassment of having his guests climb out of the car under the impression they are at a country club and about to have dinner. To prevent such confusion it is well for the wife to ask, as the car is tooled into the station, "Why, Alex, what are we stopping here for?" To which he may reply in a loud voice, "Gas and oil!" This will immediately remove any idea that the party has stopped for steak and mushrooms.—*H. L. Phillips, in Collier's.*

* *

Aunt Hannah had never seen the sea until her nephew invited her to spend a month at his seaside home. She accepted the invitation.

As soon as she arrived, her nephew took her to see the boundless ocean, with its white foam and crashing breakers and fresh, salt-laden winds.

"There!" he said. "There, Aunt Hannah, is the Atlantic. What do you think of it?"

"Humph!" said Aunt Hannah. "I thought it was larger."—*Selected.*

* *

Davy, the older one, "had a wildcat as a pet for months," we read. The two would play together by the hour, and "the kitten would never show a claw." But, alas! "One night Davy took the wildcat to bed with him. Quite unintentionally he smothered it to death. Even then the little animal did not scratch his master."—*New York World, innocently quoted by the Literary Digest.*

* *

Mother: "Mary, aren't you getting too big to play with the boys?"

Ruth N.: "Oh, no, mother; the bigger I get the better I like them."—*The Hanson Leaguer (Brooklyn).*

* *

WANTED—LAZY man with strong wife or mother to buy rooming house. Address P. O. Box 584.—*Ad in Warren (Pa.) Tribune.*

* *

"The words are better than the music!"

"Yes. I can't hear them!"—*Le Rire (Paris).*

## Jottings from the General Convention

Mr. H. W. Smith, who presided with signal ability at the Convention Mass Meeting in Syracuse Friday night, is chairman of the board of trustees of Syracuse University as well as a member of the board of trustees of the First Universalist Church of Syracuse. He was interested in Interdenominational Night because of his own service with different denominations, and especially with the Methodist Episcopal Church, which founded and controls Syracuse University. He is a manufacturer of typewriters and a director in several large industrial and commercial organizations, and belongs to clubs which represent a wide range of interests. In 1908 he had the unique experience of being adopted into the Seneca tribe of Indians.

We are a part of a great church which is rapidly forging ahead to a commanding place of leadership in the religious life of the country, despite the fact that in numbers we are much smaller than many others. We have just held the greatest Convention in that church's history. It seems fitting that we in the Church of Our Father, who are giving unstintedly of our substance and strength to maintain this larger work, should know something in detail of what was done in Syracuse last week. Hence the sermon topic to-day, "Bright Spots," of which there were so many that only a few can be mentioned.—*Frank D. Adams in the Bulletin of the Church of Our Father, Detroit.*

The singing of Mrs. Wm. H. McGlauflin of Scranton was one of the inspiring features of the W. N. M. A. meetings.

The Washington, D. C., delegates proudly claimed making the largest pledge to the W. N. M. A. Southern Building Fund, being the only Mission Circle to have president, secretary and all delegates present, and being the only Circle to pay in full the Sinking Fund quota. "Let nobody call us a dead church again," they declared.

"Not another Universalist organization could have held delegates here until 6.30 p. m. after such a strenuous day," said a W. N. M. A. delegate triumphantly.

"You are the kind of folks I like to be with," said Dr. Denman, the new minister of Oak Park Church, Chicago, addressing the Ministers' Conference at Syracuse. "There is a spirit of breadth and fervor which I like. The only interest I have in liberalism is the liberalism that sets the mind free to get a larger grasp on spiritual realities. Mere intellectualism is not enough."

"If you can stay for three years you can stay for five," said Dr. Tomlinson of Worcester to his fellow ministers. "And if you can stay for five years you can stay forever, only you must carry your people in your heart. They must care for you and you must care for them. I have had a church twenty-five years. It now has 1,100 members. The budget this year is the largest in its history. It has paid its quota on the Five Year Program. The reason we can make it go up there is because I am an old-fashioned pastor and believe that in the pastoral office lies the secret of success."

Dr. Martin M. Brown said to the laymen: "This Universalist Church is the liveliest corpse I have ever seen. It is not going to die. Nor does it need administration of oxygen or transfusion of blood."

Speaking of Boards of Trustees, Mr. J. M. Moore of the Church of the Good Tidings, Brooklyn, said: "Problems of church administration are so varied that we ought to have on boards, business men, diplomats, carpenters, plumbers, roofers and everything else."

"The biggest bargain we ever made," said Rev. Fred C. Leining, reporting for the Foreign Mission Board, "was when we got the whole Cary family."

It is a "three ring circus," said a panting reporter on Tuesday of Convention week. "How can I cover laymen, ministers and women when all are going on at once?"

Speaking of assembling convention material for the *Universalist Leader* Dr. Harold Marshall remarked to a group of present-day reporters, "You ought to have seen the trouble we had when the Headquarters were in Utica with the General Secretary, the Women's Missionary Association was in Minneapolis, and the office of the General Superintendent was in the field."

The ministers' fellowship supper scheduled for Tuesday night was given up. The day was too crowded.

Dr. George E. Huntley addressed the Convention on Near East Relief. A child who was three years old when the first massacres occurred is only thirteen now. There are still 35,000 children in orphanages; 35,000 are being helped outside. The moral and religious education is not sectarian.

Dr. Theodore Fischer in one of the debates called the attention of the Convention to a new play by Channing Pollock, "The Enemy." The enemy is *hate*. This winter it is being given simultaneously in Vienna and New York.

The vote for the place of the next session was as follows: Chicago, Ill., 71; Hartford, Conn., 110; Camp Hill, Ala., 34.

Rev. Charles F. Patterson summoned the Tufts Alumni and Rev. Hal T. Kearns the St. Lawrence Alumni for dinners on Friday night.